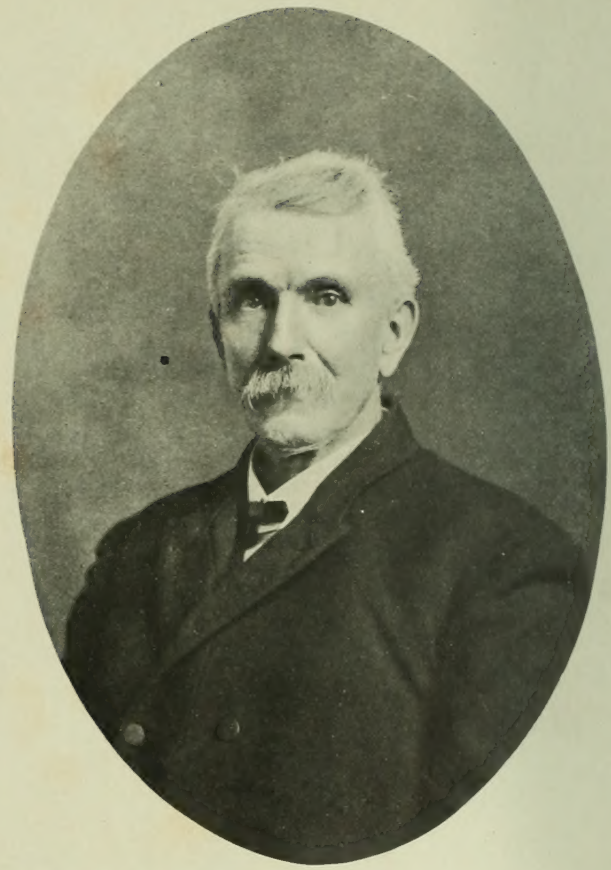
Who are Primitive Baptists

Sheats, Henry



Yours truly,
Henry Sheets

WHO ARE PRIMITIVE BAPTISTS?

AN ACCOUNT OF THE SPLIT IN THE BAPTIST DENOMINATION

ON THE

Baptist State Convention, Missions, Bible and Tract Societies, Sunday Schools, Etc.

WITH

SIDE-LIGHTS ON THE SPLIT:

Being Quotations from Various Authors Bearing on the Subject; Showing, it is Claimed, that the People Commonly Known as "Missionary Baptists" are Really the Old or Primitive Baptists

BY
ELDER HENRY SHEETS

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Duke Divinity School

Dedication

To all Baptist Pastors
and the faithful in their flocks,
who love the cause
of Bible Missions, and strive to make the
truth known, this little book is
respectfully dedicated
by the Author

This small volume is intended for general circulation among the masses, who may not have had the opportunity to examine the cause which led up to the split in Baptist ranks and to show the deadly opposition to all and every effort to spread the gospel, by Anti-Missionary Baptists.

In the interest of Bible truth, the author desires to explode the claim of Anti-Mission Baptists, that they are the "Old" or "Primitive Baptists." How well he may have succeeded in his effort, is left to the reading public to decide. He is conscious that this effort is not to "down" any body or people, but that the historical facts as relate to the split may be made widely known.

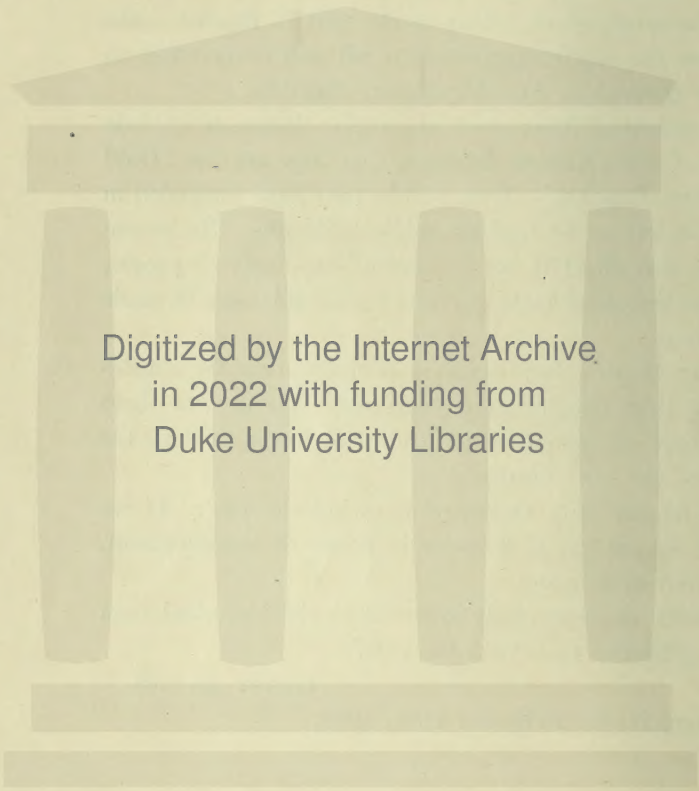
The Anti-Mission Baptists as a denomination are considerably less than one hundred years old. Never was there such a people or denomination known to history till in the first half of the last century.

History is our only means of knowing the past. If we discard it, we are left to flounder in mazes of bewilderment, without chart or compass.

The reader is respectfully referred to the historical data herewith published and "take the case."

HENRY SHEETS.

Lexington, N. C., February 20th, 1908.



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INTRODUCTION.

THE REASONS OF THE SPLIT IN ABBOTT'S CREEK ASSOCIATION*—THE MINISTERS AND MESSENGERS, COMPOSING THE LIBERTY BAPTIST ASSSOCIATION, TO THE CHURCHES THEY REPRESENT.

DEAR BRETHREN: The subject on which we address you at this time, is the origin and history of our own body; in order to give you a correct history of the origin, the rise and progress of our Association, we must resort to the history of the Sandy Creek Association; of which we were a component part, until that body was divided, and we were attached to the southern division of it, which was called the Pee Dee Association; and also a brief history of the Pee Dee Association, until 1815, when the Sandy Creek and the Pee Dee Associations were subdivided, and the Abbott's Creek Association, formed of the western parts of the two bodies. The Sandy Creek Church, the oldest in the Association, originated in the following manner: Shubal Stearns, a native of Boston, Mass., who after laboring for some time among the Independents, in 1751, embraced Baptist sentiment, and was baptized by Wait Palmer, and ordained the same year in Toland, Conn. Listening to the instructions of heaven as he esteemed them; conceived himself called upon by the Almighty to move to the westward, to execute a great and extensive work. In 1754 and with a few of his friends, took his leave of New England, and traveled to Berkley in Virginia; and thence to Guilford County, N. C., where he took up his permanent residence. Benedict informs us, as soon as they arrived, they built them a little meeting-house, and sixteen of them formed themselves into a church, and chose Shubal Stearns for their pastor, who had for his assistants, Daniel Marshall and Joseph Breed, neither of whom was ordained.

*In the organization of the Association a committee of three, consisting of John Culpepper, William Burch and Peter Owen, was appointed to draft the reasons of the "Split." But for some reason they were not printed till 1834.

In process of time, some of its inhabitants became converts, and bowed obedience to the Redeemer's sceptre: these uniting their labors with the others, a powerful and extensive work commenced, and Sandy Creek Church was soon swelled from 16 to 606 members.

Abbott's Creek Church was soon constituted, and Daniel Marshall was chosen their pastor. Benedict says: From Sandy Creek went the word and great was the company of them who published it.

This church has spread her branches westward, to the great Mississippi, southward as far as Georgia, eastward to the sea and Chesapeake Bay, and northward to the waters of the Potomac.

In the year 1758, a few churches having been constituted, and these having a number of branches, which were fast maturing for churches; Stearns conceived that an association of delegates from all would have a tendency to forward the great object of their exertions. For this purpose he visited each church and congregation and explained to them his contemplated plan, and induced them to send delegates to his meeting-house, and in January, 1758, an Association was formed, which was called Sandy Creek, and which continues to the present time.

This Association has experienced many vicissitudes of prosperity and adversity, and from this old Association, churches have been raised up which have become component parts of several large and flourishing bodies in several States.

In 1815, at an Association held at Rocky Springs M. H., commencing the 28th of October, 1815, the Association took into consideration the propriety of dividing the Association into two Associations, and resolved that it be divided, and that all the churches on the southwest side of Deep River, shall compose the new Association, to be known as the Pee Dee.

The said Sandy Creek Association did, at the said session, held at Rocky Spring, resolve to send Robert T. Daniel and

Robert Ward, as messengers to the general meeting of Correspondence, and send two dollars. They also appointed Robert T. Daniel, Corresponding Secretary to the Baptist Board of Foreign Missions of the United (I suppose that States is meant). Elder Bennet Solomon, reported that he attended the General Meeting of Correspondence according to appointment.

The Association appointed Elders John Culpepper and Bennet Solomon Messengers from the Pee Dee Association, to the General Meeting of Correspondence and we contribute two dollars. They also resolved to pay Elders Culpepper and Solomon, five dollars each, for attending the General Meeting of Correspondence.

The Pee Dee Association, into which most of the churches of our body were arranged by the division, met at Richland M. H., Montgomery county, on the 19th, 20th and 21st days of October, 1816; when the introductory sermon was preached by Elder J. Culpepper, and J. Culpepper was chosen Moderator, and William Dowd, Clerk.

They adopted Rules of Decorum for the government of the Association, and being actuated by the same missionary spirit, or zeal for the Lord of Hosts and love for immortal souls which actuated Shubal Stearns and his brethren, and diffused itself through the parent Associations at their first session, resolved to appoint J. Culpepper a Corresponding Secretary to the Baptist Board of Foreign Missions and Messenger to the General Meeting of Correspondence. Like the parent Association, this experienced many vicissitudes of prosperity and adversity, but continued to increase in members and churches, until the year 1825 when the division took place, and the Abbott's Creek Association was formed and since that period she has traveled on nearly as formerly, and increased in members until September 1832, when at a session held at Mount Tabor in Randolph County, an unfortunate division was affected in the following manner:

After the introductory sermon was delivered, the Messengers retired to the house, when Isaiah Spurgeon took the chair as Moderator. The letters were then called for, and two were presented purporting to be from Lick Creek Church; the clerk read the letter from the majority, claiming to be the church in which they named Messengers, and instructed them not to sit with any persons who were advocates of the Baptist State Convention.

Isaiah Spurgeon then arose and said he was inexperienced in the duties of the chair, and remarked that two letters were presented from Lick Creek, and as it was new to him, he asked advice from such as were more experienced than himself. Elder J. Culpepper proposed for them to receive and read the letters from the undivided churches, and then the Association would be competent and could decide which should be received and the minority, if necessary, may retire. Elder Ashley Swaim and others objected to this course, and after considerable debate, it was decided in the negative.

The Moderator then proposed that the members said to be excluded, should retire to their respective churches, and make their acknowledgments and that the Association appoint a committee to labor with them. William Burch objected to it and the question being taken, was decided in the negative. William Spurgeon then proposed that the Association should advise, and the churches call for help and labor with the divided churches and try to bring about a reconciliation. Ashley Swaim, Solomon Snider, Philip Snider and others objected to the proposition, which was rejected.

The Rules of Decorum were then called for and after they were read, Ashley Swaim said the last rule forbade the Association to interfere with the affairs of an independent church and stated that from Eli Carroll's acknowledgment, it was evident that he, and the members who stood with him, had withdrawn from the church, and the church should be received.

Eli Carroll said the majority had declared all who held with the Bible Societies, the Missionary Society or the Sabbath-school, were out of their fellowship, and they withdrew, to avoid being excluded. J. Culpepper said he rejoiced that the subject had assumed a tangible shape, so that if the minority had to retire, it could be distinctly ascertained on what grounds we were induced to retire.

The N. C. Baptist State Convention had been frequently named and objected to.

J. Culpepper explained the objects of the Convention to be first to encourage itinerant preaching and supply the destitute churches in our State with preaching. Secondly, to afford assistance to our Baptist Brethren in Burmah and help them to supply the Burmans who were applying to them for directions how to escape an eternal hell and to obtain a knowledge of the eternal God, before they die, with the word of God.

Thirdly, to aid our poor young ministers in the attainment of learning and biblical knowledge. Jesse Sowell said, the ground on which he was disowned by the majority of the Tom's Creek Church was, that he had given one dollar to aid the Burman mission and attended the Baptist State Convention and called on the majority to say if they had ever charged him with any immoral conduct.

Isaiah Spurgeon said he had no fellowship with any of these institutions and expressed a hope that all who held with him would proceed. James Brown asked him if in his declaration he designed to include those who held with these institutions? He answered: we can not serve God and Mammon, and he who is not for us is against us, and said he could not fellowship any person who held with these institutions.

The question was then put, and decided in the affirmative. Some of the minority said, if they could not sit with any person who held with the Bible Society, the Missionary Society or the Sabbath-school, we may retire, and we shall do it with satisfaction.

The majority expressed a hope that we would retire and trouble them no more. We retired, and the majority proceeded to read their Letters and appointed their preachers to the entire exclusion of the minority and the Corresponding Messengers.

CHAPTER I.

An Extended Account of the "Split" and Examination as to "Who Are the Primitive Baptists."

It is proposed to throw some light on the question propounded. This would be unnecessary but for the fact that our anti-mission or Hardshell brethren did, after the split, appropriate to themselves the title of "Primitive" Baptists and honored us with that of "Missionary" Baptists. And they have persisted in this course so long that all, or nearly all, of their own people really believe this to be true. Not only so, but many in our own ranks believe it, too.

They have endeavored long to make believe that the people commonly called Missionary Baptists are of very recent origin and that they are the genuine article, descended from Christ and the Apostles. This we deny. So far as age is concerned, one side is just as old as the other, for we all had the same origin, the same Articles of Faith, up till the split. The difference is as to what is believed and practiced now as compared with what was held and practiced then.

In treating this subject the author wishes to be perfectly candid, for he well knows that nothing but the truth can stand the test of history bearing on this subject. A faithful and honest study of the question will aid in the establishment of the truth.

There was a time when the Baptists were one in sentiment and purpose as to the spread of the Gospel and the upbuilding of Christ's kingdom on earth. They were enjoying the blessings of union and harmony on all questions pertaining to the organization of effort for the spread of the truth. They were growing rapidly in numerical strength and the consequent multiplication of churches and arms of churches. Not only so, but they were organizing Missionary Societies, Bible Societies, Tract Societies, Sunday Schools, etc., and giving en-

couragement to all these institutions without one word of protest; but, on the other hand, our churches and brethren all seemed as one; not one single note of discord to mar the beautiful, Christ-like harmony.

It will ever be a source of regret that a division along the lines indicated was ever forced upon the denomination by a few designing men. While this division was being worked up, there were many instances of the most intense bitterness on the part of those who were leading, as well as many of the new converts to this new and unheard of doctrine, which was just beginning to be propagated, which was arraying the people and churches against each other.[1]

Some of the old church records show that this bitterness had in some instances developed to such an extent that they positively refused to heed the beseechings and loving entreaties of the brethren and sisters, who pleaded with them to cherish a spirit of love and forbearance toward them, to the end that they all might live on as in former years. But so far as known, they never yielded in a single instance. They did then, and do now, regard all who are not in their fold as out of the true church, and consequently they call no one "brother" unless in their church, in which case many of them regard him then as one of the "elect." Very few of them would lead in public prayer among other people, seemingly thinking it sacrilege to engage with others in worship. And the Baptists which they left, they often call "Arminians," or "Mystery Babylon."

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[1] Prof. J. T. Alderman, in an able article, "The Baptists in the Forks of the Yadkin," published in *Baptist Historical Papers*, Vol. 2, No. 4, July, 1898, referring to the "Split" in Fork Church, Davie County, he says: "In 1832 the church passed through the anti-mission struggle, which took away nearly half the members. The anti-mission element was very bitter, and although in the minority they tried to hold the church, but failed. William Thompson, the clerk, went off with the opposition and declared that the church should never see the old records, and they never did."

CHAPTER II.

Time of the Division—Changes After the Split—Difficulty in Finding a Name.

The unfortunate division did not take place all at once, nor in any one year. The first Association to divide was the Kehukee, in 1827.[1] The Abbott's Creek Union, in 1832. And others at various dates, till 1836. Elder Coffey (anti-mission), in his History of the "Regular Baptists," says: "The strifes and contentions that caused the division were in progress from 1832 to 1840, before the final separation was complete."

So the time in which the split was being consummated, from first to last, was about thirteen years. At the time of which we write, there were many changes. In some instances they were in the majority and held the property, in others our people held it, and people went from one church to another, some coming from them to us, while some went from our churches to them.[2]

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[1] Since writing the foregoing, "Outlines of Illinois Baptist History" has come to hand, and as a matter of history, the following is copied:

ANTI-MISSIONISM.

"December 1, 1817, John M. Peck, a strong missionary, arrived at St. Louis from Connecticut, and the same month Daniel Parker came from Tennessee to Crawford county, Illinois. In 1822, April 30, Mr. Peck removed to Illinois, settling at Rock Spring, sixteen miles out from St. Louis, on the Vincennes road. Mr. Parker became pastor of two Illinois churches belonging to the Wabash (Ind.) Association, and through one of them secured the passage of an anti-mission resolution by the Association in 1819, which he used as a means of influencing the Illinois churches on the other side of the State. In 1822 it divided the Wabash Association

* * * In 1824 the Illinois Association became anti-mission. Of the nine Illinois Baptist Associations organized before 1830 all except the Friends to Humanity were anti-mission. But of the nineteen Associations organized in the 30's only six were anti-mission. In 1826 Daniel Parker published his "Two Seed" doctrine, which made a division in the anti-mission ranks and caused him in 1836 to emigrate to Texas. From that time the anti-mission influence began to subside."

[2] For some time after the split, we know not how long, they did not baptize one coming from a Missionary church, because it might have been the same preacher baptized many of those composing both churches. Possibly the pastor of the Missionary church might have baptized the

But after they had succeeded in inducing some of our churches and associations to divide, they found an unthought of difficulty. Before the split we were all one body and known simply as Baptists. Now there are two bodies of Baptists, and one of these is a *new* body. Never had there been anything known like it.

It is said that Elder Mark Bennett went with them at the time of the split and remained several years; then his mind underwent a change, and he came back to his old love. In 1854 he published a "Review of the History of the Kehukee Association," in which he tells us about the name which they finally adopted. We quote from the Review, pp. 7 and 8:

"About that time (1826) two or three of her (Kehukee) preachers drafted some 'Resolutions,' in which was bespoken for their denomination the name of 'Reformed Baptists in North Carolina.' In the course of two years they became dissatisfied with this name and abandoned it. For some time they called themselves alternately, 'The Old Baptists,' 'The Old Sort of Baptists,' 'Baptists of the Old Stamp,' 'The Old Side Baptists,' etc. * * * If we recollect the time well, during the period of 1832 to 1835 a meeting of a few Anti-mission Baptists was held in Maryland, some distance from the city of Baltimore, at a place called Black Rock; at which meeting they resolved to be known among themselves by the name of 'Old School Baptists.' With this name the Kehukee people at first were not well satisfied. But contemporaneously, or nearly so, with the Black Rock movement, a monthly, with the caption of *'Signs of the Times,'* was issued from New Vernon, in New York, Orange County; which paper unceremoniously dubbed the Anti-mission Baptists with the name of 'Old School Baptists.'

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pastor of the Anti-mission church—so his baptism then was all right. To have done then, as they do now, rebaptize them, would have placed them in an awkward position. which they could not well explain They regarded our baptism then as good as theirs. But just when, or where. or how, it began to lose its validity, perhaps they themselves would be puzzled to tell. At any rate, our baptism now is wholly unscriptural and therefore invalid, they being judges.

"After some murmuring and delay, the Kehukeeans adopted it, and became well pleased with it. More recently, say within twelve or eighteen months, we apprehend they are about to throw off 'Old School' and take the name of 'Primitive Baptists.'"

Thus we see that they were something like twenty-five years before they were enabled to adopt a name.

In November, 1871, the *Biblical Recorder,* in reply to an article quoted from the *Primitive Baptist,* an anti-mission paper, said editorially: "It is true that this sect is called by many names. Its own ministers have not been able to agree on their name. They call themselves 'Ironsides, Hardshells, Square-toed Baptists, Broad-brimmed Baptists, Old-Sort-of-Baptists, Old School Baptists, Hard-Rhined Baptists, Predestinarian Baptists, Kehukees, Primitive Baptists, and some, not ashamed of their true paternity, call themselves Osbournites. Is it any marvel that outsiders find difficulty in naming those who have never been able to name themselves?"

If they are the "Old Baptists," indeed, why all this ado about a name? They called us "missioners" or "missionaries," which has somewhat been accepted as a distinction. But all old Baptist histories published long before the split bears the plain, simple "Baptist," just what we call ourselves now and have ever since long before the split.

They had to do something to deceive the people into believing that they were and are still the Old Baptists. We venture the assertion that they can not produce any Baptist history or other Baptist document printed before 1825, that has any of the above names. The fact is, that their old minutes did not for many, many years print "Primitive" in the title as they do now. The Brier Creek and Mayo Associations did not. The Abbott's Creek Union Association did not till 1879.[3]

[3] At the session held that year the following item was adopted: "The Association agrees that the words Primitive Baptist be added to the third article of the act of Convention of 1825." This was an afterthought. But it seems strange that they waited fifty-four years to make the change. But why add "primitive" at all if they continued the same as before the split.

Every one at all acquainted with Baptist history knows that in all our denominational literature that nothing but the plain, simple "Baptist" was used before the split, just as we use it now. They were accommodating, indeed, to give us a distinctive name (Missionary), and then adopt the one (Primitive) they liked best. But we shall see further on who are following what was practiced before the split, as well as the teaching of the Bible.

CHAPTER III.

THE NUMBER THAT WENT OUT FROM US—THE MEN WHO LED IN THE SPLIT—RESOLUTIONS OF KEHUKEE ASSOCIATION — COVETOUSNESS, THE PROBABLE CAUSE OF THE DIVISION.

The division effected was only partial, for it by no means carried off anything like an equal part of our numbers. Elder George W. Purefoy said:[1] "The *great body* of the Baptists of the United States went on as they had done before (before the split). The anti-mission party, calling themselves 'the Primitive Baptists,' are but a small portion of the denomination, and yet it has been said that the Regular or Missionary Baptists have seceded from the Primitive Baptists! Who ever heard before of a body of four-fifths seceding from one-fifth?"

Elder John Culpepper, agent of the Baptist State Convention, made his report to the Corresponding Secretary in 1834, two years after the split in the Abbott's Creek Union Association, out of which the Liberty Association was formed. He said in part: "I have traveled 350 days; preached 233 sermons. We have ascertained that there are in our State, 27 associations; and three others partly in our State and partly in South Carolina. Nineteen of these associations approve of and encourage the institutions of the day."[2]

Thus we see again that a minority left the great body of their brethren. Twenty-seven associations—19 remained in the work as they had been doing—8 went out, a fraction less than thirty per cent in North Carolina.

This result was secured, it is said, through the influence of a few men. The spirit of opposition was never spontaneous; it was wrought up by a few shrewd leaders. Elders James

[1] History of Sandy Creek Association, page 59.

[2] The institutions of the day referred to are: Baptist State Convention, Mission and Tract Societies, Bible Societies, Sunday Schools, etc.

Osbourn of the Baltimore Association and John Stadler of the County Line and Joshua Lawrence in the East, contributed more to the result in North Carolina than any dozen others. And it is quite likely true that Elder Osbourn's influence carried Stadler and Lawrence.

Again we quote from the *Biblical Recorder*—an editorial—November, 1871: "The Rev. James Osbourn began to preach in the South and to feed the fires of covetousness by declaiming against 'money hunters.' He denounced all publications except his own, and all collections except for himself, and obtained subscriptions for his books before they were written. Elder Joshua Lawrence and many others were led astray."

The Kehukee Association was induced, after "much speaking," to "discard all Missionary Societies, Bible Societies, and Theological Seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us as agents of any such societies, we hereafter discountenance them in those practices, and if under the character of a minister of the Gospel, we will not invite them into our pulpits."

We do not have to go far to discover that the foregoing was prompted by a spirit of covetousness, for the same association, in 1834, five years after the split, said: "If any minister, although he may be a missionary without the bounds of our association, comes among us to preach the Gospel and not to make collections, we do not reject him."

And this teaching has, all through these years, been so congenial to the flesh that it has been accepted by the children in such homes, thus growing up and developing a bitter spirit toward all our work.

CHAPTER IV.

STRONG OPPOSITION TO MISSION WORK—THE APOSTLES SENT OUT AS MISSIONARIES BY THE CHURCH AT ANTIOCH —GOD'S PURPOSE—HIS GUIDING HAND—ELDER WATSON'S VIEW.

Our anti-mission brethren claim that mission work as was at first developed one hundred years ago and as now being carried on, is not of God, but "man's work."

Elder Coffey, an authority among them in the West, taking a very decided stand against us, said: "I wish to be understood to mean the modern system of missions, or men-made institutions, and not Bible missionaries." Just as though we were not Bible missionaries because they reject our methods of work!

Our Baptist people from the days of Christ to the present time have always been missionary in spirit and practice; though at times held back by a spirit of lethargy. The Anti-mission Baptists claim that the system of modern missions is *too* modern, and ought therefore to be rejected. But the missionary spirit is no new thing; it is old as the church. We learn that the early Christians "went everywhere preaching the word."

Paul and Barnabas were *sent out* as missionaries. This work may not have been done in the same way or under the same name that we do it. As time wore on, great changes took place, yet it was really the work of spreading the Gospel. It was carried on according to the plan best adapted to their surroundings.

After the Romish hierarchy was fully established, our people were driven back, tortured in almost every conceivable way; and vast numbers of them were put to death. Thus during the hundreds of years which found them in the wilderness, it was impossible for them to do anything in the way of sending out the gospel as we do it now.

We are fully persuaded that the movement usually denominated as modern missions was wholly of the Lord and was under His guiding hand. If the question should arise, "Why did God wait so long to give the gospel to the heathen?" We might answer, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." It was "according to the purpose of Him who worketh all things after the counsel of His own will."

The children of Israel must remain in Egypt four hundred and thirty years, notwithstanding they were His peculiar people. Most of this time they were oppressed and most cruelly treated, yet they must remain till His purpose is accomplished.

From the time that Adam fell a Saviour was promised; yet it was about four thousand years before His advent. We might ask, if He was "a light to lighten the Gentiles and the glory of His people Israel," why was it so long before He made His appearance? "Even so, Father; for so it seemed good in Thy sight."

God's guiding hand was in it all. But the time was about to be ushered in when a new era in mission work was to be inaugurated. Carey's zeal and earnestness was not of his own volition, but of the Holy Spirit. He and his people were so powerfully wrought upon, that it was at Nottingham, in 1784, an Association of ministers resolved to set apart an hour on the first Monday evening in every month for the revival of religion, and for the extension of Christ's kingdom in the world. This resolution was kept up for about seven years. In the spring of 1791 the matter began to take shape. In the following spring Mr. Carey preached his memorable sermon at the annual Association held at Nottingham. In all these movements the spirit of the Lord seemed to be directing; for it is said, "In agreeing upon a plan we had no difficulties to encounter from diversity of opinion, for in everything of importance there was a happy unanimity." Who but the

Holy Spirit could give this? In the meantime Mr. John Thomas had embraced the gospel, about 1783, had gone out as a surgeon of the Oxford East Indiaman; and while in Bengal felt a call to preach the Gospel to the natives. Under his ministry he had assurances that three of the natives had been led to Christ.

In 1792 he returned to London and was interested in securing a co-laborer with him in this work. Mr. Carey was willing to accompany him. Thus it seems that the Lord had prepared the way and designed these men to go. The funds necessary to help them to their destination were soon in hand, for the people gave and gave gladly.

Preceding this, was Roger Williams, in 1636, declaring for soul liberty. The little State of Rhode Island was secured to him and those who should choose to reside within her borders, as a place where they could "worship God according to the dictates of their own consciences." But it was not secured to the whole country till 1783, about the beginning of this movement in England.

Was not the Lord preparing both a place and a people here that should contribute largely to the salvation of the world? This land of the free has conduced to the rapid upbuilding of the Lord's kingdom in our midst. Because of soul-liberty our Baptist Zion has attained a phenomenal growth. The Lord has given our people wealth and numbers; He has also called many to go out from our midst to heathen lands bearing the glad news to a lost world.

Who can recount these signal evidences of God's presence in this work and then doubt that the modern missionary enterprise had its birth in Heaven? If this premise is correct, then our Anti-mission brethren are *not* the Primitive Baptists, but simply an off-shoot from the Regular Baptists; for, they disregard all these indications as from God and charge that it is wholly of men.

Neither can they claim the old records as sustaining them. From the organization of this work in England, in 1792, up

to about 1826, there was no division of sentiment on the subject of missions (except the Kehukee Association, which divided in 1827), till 1832.

But even the Kehukee Association, anti-mission that she now is, was at one time in favor of missions.

She contributed as follows to the General Meeting of Correspondence: $3, in 1812; $5, in 1813; and $5, in 1814. Here is another record of hers: "Bro. Bennett Barrow was appointed the standing secretary of this Association, to correspond with the Board of Foreign Missions." This, with others, shows that at one time she was thoroughly in accord with us in mission work. But since 1827 she has persistently opposed this work.

We find as early as 1772 that the Philadelphia Association paid money to traveling preachers (missionaries). The Association voted a vote of thanks with the interest on Association funds, together with £6 more to Morgan Edwards "for his services in traveling and visiting the churches to the southward." [1]

Elder John Stadler, who was conspicuous in the division of the County Line Association, paid one dollar to the BIBLE SOCIETY and FIFTY CENTS for HOME MISSIONS to an AGENT of the BOARD.[2]

Elder James Osbourn was perhaps the leading spirit in bringing about the split. Yet this item from the record tells us where he once was: "In 1817 'a committee was appointed for Domestic Missionary Affairs,' and Brethren O. B. Brown, JAMES OSBOURN and Spencer H. Cone were appointed as Home Missionaries." James Osbourn appointed a MISSIONARY! He was THEN a Primitive Baptist.

We quote from an able work by Elder John M. Watson, entitled "Old Baptist Test," pages 181-182, one of their best and most conservative men. Writing of "Errors found existing among the Old Order of Baptists," he says: "I was much

[1] Minutes of Philadelphia Association.
[2] History of Sandy Creek Association, page 56.

surprised as well as mortified that they evinced so little concern about the unbrought 'other sheep' which the Saviour said He must bring. They lay great stress on these words of the Saviour, but do not read other things which He connected with the bringing them in as they ought to do. I heard but few prayers for the sending forth of laborers into His field; nor did I see much concern in any way about them. The Lord's foreknowledge, predestination, calling, etc., have the same relation to them, in principle at least, that they had at the beginning—the same to the last one which He will bring that they had to the first. * * * They preach well about the *"effectual call,"* as they term it, but not so well about the outward one. * * * I felt inclined to ask these orthodox Christians if they believed that any of the "other sheep" are now among the heathen nations, and if they were watching the providence of God in regard to them. Moreover, if they felt under any obligations to search them out; to pray unto the Lord to bring them in; and to encourage, aid and send out any who may feel called of the Lord to preach to them. * * * I really fear should any one profess a call of this kind, he would not receive the fellowship and assistance which he would have been entitled to. Thus I fear they do not act as did those who heeded all the commandments of the Lord."

This position taken by Elder Watson is impregnable, it is unanswerable, because it is the truth. He is with us on this. It is just what we believe and constitutes one of the great barriers between us and them. We believe it to be a duty imposed by the great Head of the church to give the Gospel to the whole world—they believe that we have nothing to do with it, that God will raise up men to preach to the heathen when He wants them.

CHAPTER V.

ANTI-MISSION BAPTISTS ARE NOW OPPOSED TO REVIVAL MEETINGS—NOTHING SAID ABOUT OPPOSING SUCH MEETINGS WHEN THEY WENT OUT FROM US—BAPTISTS HAD GREAT REVIVALS BEFORE THE SPLIT—IN THE KEHUKEE ASSOCIATION THEY INVITED PEOPLE TO BE PRAYED FOR—GEORGE POPE BAPTIZED LARGE NUMBERS.

Our Anti-mission brethren are very unlike the Primitive Baptists in their decided opposition to revival meetings. We never hear them pray for a revival of religion or know of them making a protracted effort. Who ever hears one of their preachers exhorting the unconverted to repent?

Before the split our Baptist brethren did this, and they had glorious revivals and large ingatherings into their churches. Even the historic old Kehukee, now so decidedly opposed to revival measures, was at one time much in favor with them; they prayed for them and otherwise greatly encouraged them.

We quote from Burkitt and Read's History, pages 145-146, "The ministers used frequently, at the close of worships, to sing a spiritual song suited to the occasion, and go through the congregation, and shake hands with people while singing. * * * The ministers usually, at the close of preaching, would tell the congregation, that if there were any persons who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage, and kneel down, they would pray for them. Shame at first kept many back, but as the work increased, numbers apparently under strong conviction would come and fall down before the Lord at the feet of the ministers, and crave an interest in their prayers. Sometimes twenty or thirty at a time. And at some Union Meetings, two or three hundred would come, and try to come as near as they could. This very much engaged the ministers, and many confessed that

the Lord heard the prayers of His ministers, and had reason to hope their souls were relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to see their wives, their husbands, children, neighbors, etc, so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on as to come and kneel down in the dust in their silks to be prayed for. The same history, page 153, says: "At an Union Meeting at Parker's Meeting-house, August, 1803, it was supposed there were 4,000 people. The weather proved very rainy on Sunday. There was a stage erected in the meeting-house yard; and at about half-past 11 o'clock Elder Burkitt ascended the stage to preach, and it was expected, from the appearance of the clouds, it would rain every moment, and before he was done preaching it did so. Yet, notwithstanding, the numerous congregation still kept together; and although every effort was used to shun the rain, by umbrellas, carriages, blankets, etc., yet we believe one thousand people were exposed to the rain without any shelter; and some crying, some convulsed to the ground, some begging the ministers to pray for them; and composedly stood and received the falling shower without ever being dispersed. And it is not only at particular times, but blessed be God, these meetings are generally blessed." [1]

Benedict, vol. 2, page 104, says of the revival spirit in this Association about 1801: "It began to enjoy a refreshing season, and for a few years following was blessed with a share in that remarkable revival, which prevailed most powerfully and extensively through North Carolina and many other States: so that in the course of two years from the commencement of the revival there were 1,500 persons baptized in the churches belonging to this Association."

[1] Burkitt and Read's History from which this quotation is taken is the History of Kehukee Association, now anti-mission, and was printed in 1803, twenty-four years before she turned against missions, Sunday Schools, Protracted Meetings, etc.

Strange as it may seem to people living now, there is not one word anywhere, in all the old church records or Baptist histories examined, where they opposed revival measures at first. In fact, such a thing seems never to have been thought of. But, on the other hand, they carried them on for some time.

That they ever should have taken such a stand in regard to revival measures is beyond comprehension, unless, in their opposition to us in almost everything else, they thought that they ought to oppose this measure also.

Such a thing as taking a stand against revivals or protracted meetings was never, never heard of amongst Baptists until our Anti-mission brethren separated from us in 1827—1840. Before the split in Baptist ranks they had such revivals and ingatherings as few, if any now living, ever witnessed. And, we might add, that they did not take the stand against protracted meetings till some time after they went out from us, as has been given us by old people who lived at the time, and after the division in Baptist ranks.

Deacon Peter Riley, of Tom's Creek church, our old home church, who died some twenty or more years ago, was our nearest neighbor, as far back as memory serves us; was a member of Tom's Creek church when the split occurred. We remember well to have heard him say at one time that after the split they had preaching one night at Samuel Styers' residence, near Denton, and after the sermon penitents were invited, and that three persons presented themselves for prayer. This statement can be vouched for and names of penitents given.

Bro. Robert L. Masten, upwards of seventy years of age, a member of Waughtown church, brought up under that influence and held with them till he was converted, said, in substance: "Elder George McNeely, of Virginia, preached several sermons that he heard, and at the close he would extend an invitation to the unconverted who wished to be prayed for to come and give him their hand." He said this was be-

fore the Civil War, about 1855-1857, as nearly as he could recollect.

Bro. Masten said further: "That before he was married, about 1847 or 1848, Elder Henry Tatum, after preaching a sermon, came down from the pulpit and gave a warm exhortation, and Betsy Crews knelt for prayer, and that Elder Tatum offered an earnest prayer, of considerable length, for her conversion."

Bro. B. D. McKaughan, of Rockford, Surry County, N. C., writes his observations as he recollects those events in his boyhood days. He is now an old and respected citizen. We condense as follows from his letter:

"My father moved to Ashe, now Alleghany County. We lived on a plantation in sight of Piney Creek Meeting-house—Old Primitive Baptists, as they call themselves. I was in my fourteenth year. I think it was in October, 1848, they commenced a meeting at the above-named church, which lasted nearly two weeks. Father, being a licensed preacher from old Abbott's Creek church, took an active part in the meeting—did some of the preaching. They would have meetings at the neighbors' houses after they broke up at the church. They then moved the meeting to Elk Creek Meeting-house, some four or five miles away, and the meeting lasted there eight or ten days. I do not remember the names of the other churches to which they went. The meetings lasted about six weeks at all the churches.

"As the result of all these meetings my father witnessed the baptism of seventy-two. I think it was the next Sunday I saw twenty-eight baptized."

A Mrs. Morgan (given name forgotten), of Randolph County, now nearly eighty years old, gives the following information: She has seen the "Old Baptists" call for mourners or seekers to come and be prayed for at a meeting held at Old Unity Meeting-house (long since extinct) and some went forward. She remembers that one Polly Johnson was a

mourner and went away from church screaming and crying aloud. Elder Philip Snider (for many years the Moderator, and leading pastor in the Abbott's Creek Union Association) was assisted by Louis Snider, Solomon Snider (all brothers in the flesh) and Asahel Peacock. (Solomon Snider left them about ten years after the split).

She states, further, that she was concerned during said revival, and made a profession, when quite young, and that Elder Philip Snider baptized her.

From the above reminiscences, it seems quite clear that there was little, if any, opposition to revival meetings for some time after the split. Some of the above observations were made some twenty or thirty years after their separation from us. Nearly all the old church records tell of their opposition to the Baptist State Convention, Sunday schools, Bible Societies and other "institutions of the day," but not one word seen anywhere in opposition to revivals—in fact, it is pretty clear that there was none. This opposition has not been in vogue more than about sixty or perhaps seventy years.

We might add right here that at most of the old Baptist churches there were tents, long since gone, where the people camped during the great revival meetings then held. These tents were at old Abbott's Creek, Lick Creek and even at Mount Tabor, in Randolph County, where the session was being held in 1832, when the Abbott's Creek Union Association divided, where the majority went into Hardshellism, the minority that stood for the organized work as then being developed were denied a part in the proceedings of the body, retired, said Elder Benjamin Lanier, who was present, and went into a tent and organized the Liberty Association.

CHAPTER VI.

A Departure from Baptist Usage—They Oppose Ministerial Education—Young Ministers Educated in England—The Philadelphia Association Encouraged It.

In preceding chapters we have shown that our anti-mission brethren have departed from Baptist usage before the split in some very important particulars. They are very decidedly opposed to the education of young ministers, called of God, as a part of our work. But long before there were any Anti-mission Baptists, the Baptists favored ministerial education. They claim, that while ministerial students are receiving an education that souls are dying and, therefore, they ought to go at once.

But our Saviour did not take that view, when he kept His disciples with Him for three years. Neither did our brethren in the years gone by.

As early as the year 1250, our Baptist brethren had schools where their young men called of God were educated, being supported by contributions from the churches.[1]

Dr. John Rippon, of England, in a "Brief essay towards an History of the Baptist Academy," throws much light upon this important subject. Hear him: "We had at that time literary men, whose abilities reflected honor on themselves, and on the cause they espoused; and of these, some who ranked high among the learned were disposed to teach. Such, however, was the unsettled state of affairs in the protectorate, and so great the persecutions of our brethren and other non-conformists afterwards, from the Restoration, in 1660, till the glorious Revolution, in 1688, that we must not be surprised if we find no splendid seminaries of learning among the Baptists, or any other Protestant Dissenters in those early days.

[1] Orchard, Vol. I, p. 158.

Indeed several of the ejected or silenced ministers, in different counties took under their care a few young men of promising abilities for the ministry, and, without regard to our distinguishing sentiments, assisted them in their preparatory studies for sacred service. * * * It is not easy for me to say with precision how early in the last century *our* learned brethren in this country began, *among themselves,* to educate their juniors for the work of the ministry."

Again Dr. Rippon says:[2] "That the ministers and messengers of more than one hundred baptized congregations in England and Wales met, in a General Assembly at London, in September, 1689, to consult the good of the whole denomination.

At this Convention they resolved to raise a fund or stock for the advantage of churches who were not able to maintain their own pastors or teachers, etc., and for assisting members of churches who had promising gifts, were sound in fundamentals, and inclined to study, in attaining to the knowledge of the Latin, Greek and Hebrew." From the above it will be perceived that our brethren engaged in ministerial education at as early a date as was possible for them to do so.

They were not allowed by their enemies to engage in such work; and so desirous were they to do something along this line that before they could project colleges and seminaries, they taught young men for the ministry in a private way.

Let us now follow our brethren across the Atlantic and see them in the new world. The Philadelphia Association, the oldest on the continent, was constituted in the year 1707. For the year 1722, one hundred and ten years before the split, it was proposed that the churches make inquiry among themselves, if they have any young persons hopeful for the ministry, and inclinable for learning; and if they have, to give notice of it to Mr. Abel Morgan before the first of November, that he might recommend such to the Academy on Mr. Hollis'

[2] Baptist Register, Vol. II, pp. 415–416.

account. (Minutes of Philadelphia Association, page 27.) Even at that age, Mr. Hollis was so much interested that he was to pay the bills.

At the sessions for 1756-'57 we find this same Association encouraging education. At the session for 1764 it was agreed to inform the churches to which we respectively belong that, inasmuch as a charter is obtained in Rhode Island government, toward erecting a Baptist College, the churches should be liberal in contributing towards carrying the same into execution. In October, 1766, we find this: "Agreed to recommend warmly to our churches the interest of the college, for which a subscription is opened all over the continent. This college has been set on foot upwards of a year, and has now in it three promising youths under the tuition of President Manning." Two thoughts here are noticeable, viz: "Agreed"; and "*warmly* agreed to recommend."

A subscription is opened all over the continent. They were heart and soul in favor of ministerial education and had never been disturbed with a thought of anti-ism.

But why multiply authorities? These are only a few of what might be produced.

CHAPTER VII.

ANTI-MISSION BAPTISTS OPPOSE STATED SALARY FOR PASTOR—SCRIPTURE TEACHING ON THE SUBJECT—ELDER JOHN M. WATSON'S VIEW.

Our anti-mission brethren are very much opposed to an understanding between church and pastor, relative to a salary. They speak of such as a "hireling" ministry. With them there must be no agreement as to what the pastor must have for his support. It is strange that this should be so in regard to pastoral support and not practiced in any other calling in life.

There is just as much reason for a carpenter amongst the anti-mission brethren being asked to build a new meeting-house and let the brethren pay him as they say preachers ought to be paid—just what the brethren *think* he ought to have. How many of them would take a contract on such condition? Not one. They ought not be asked to do it. It is not good business. And yet if ministers insist on knowing what they are to receive for their work, they are at once branded as "money hunters" or preaching for "filthy lucre." O for shame!

We all know that the New Testament Scriptures don't say in so many words that a stipulated amount may be mentioned, but we contend that it is not contrary to Scripture teaching on this subject.

Paul says, "Have I committed an offense in abasing myself that ye might be exalted, because I preached unto you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service." "The laborer is worthy of his reward."

"The workman is worthy of his meat."

"The laborer is worthy of his hire." It seems that "wages," "reward," and "hire" are not contrary to the genius

of New Testament teaching on this subject, but fully in accord with it. The trouble with our Anti brethren is that they have made a hobby of this, while they are receiving money in handshaking and on the sly generally. If a church or churches ought to support a pastor, there can be nothing wrong in understanding what would be sufficient to support him. In that case, the church just knows what is expected and therefore has something to work to.

Elder John M. Watson, one of their preachers in "Old Baptist Test," has an article under the caption of "Ministerial Deviations," from which I wish to quote. He says: "The Scriptural relations between pastor and church is not regarded by us as it should be. Our ministers do not teach the churches their duties towards themselves. Human pride constrains them to shun to declare the counsel of God on the subject; because so many are preaching at fixed rates per sermon, per month, or per year, they forego their just rights, as ordained of God, rather than seem like such are. These have not only caused the way of truth to be evil spoken of, but our ministers to deviate from the line of duty. The plain commandments and exhortations of the Lord have been left unpreached, until some of our churches—judging from their conduct—have forgotten that these duties are enjoined in their Bibles. This deviation is mutual; it is difficult to say which party is most blameable; one fails to teach and exhort, and the other to perform.

"When the word of God is plainly, faithfully and frequently preached, it will bring forth fruit in circumcised hearts. The gross and palpable neglect of pastors in teaching their flocks the plain precepts of the Bible, revealed by the Holy Spirit, and recorded by the Evangelists for their benefit, is the cause of so little fruit from that division of the word of the Lord, abounding to the credit of our churches."

After quoting all the Scriptures bearing upon this subject, he then adds: "The preacher does not become a beggar until

his demands transcend his Scriptural rights, nor a hireling until his wages exceed Bible rights. While defending and maintaining his just pastoral rights, he is no beggar, cap in hand, beseeching his brethren for some poor pittance or other, but a dignified, independent asserter of his just claims, and should be so regarded by all who have ears to hear the commandments of the Lord, or a heart to practice them. * * * Preachers must speak out on this subject, not on their own authority, but on the Lord's; not in their own words, but in the plain, strong ones of the Bible; not as religious beggars of the day, but as faithful pastors. The correction of this error, now causing so many hearts to mourn, must, after all, begin in the pulpit, which I affirm can be done if there be grace among the hearers."

This sounds strangely coming as it does from such an unexpected source. But it is based upon the word of God and can not be shaken. He charges error upon his people in this. No one of our *own* denomination has, so far as I know, written more pointedly upon this subject. No one would suspect him being an Anti-mission Baptist preacher from reading the above deliverances. But he was.

According to his position on the support of the ministry we are carrying out the instructions of the New Testament more nearly than they. Therefore we must be Primitive or real Bible Baptists, instead of them.

CHAPTER VIII.

Opposition to Sunday Schools—Baptists Had Them Before the Split—County Line Association Encouraged Them—Afterwards They Oppose Them and Become New Baptists.

How there ever could have been open opposition to teaching the people the word of God is more than can be known now. Can it be a sin for one to stand before a class and teach God's precious truth? Is the Lord displeased with those who teach or those taught? We think not, when perhaps seventy-five to ninety per cent of those coming into our churches are from the Sunday school. Moses evidently believed in teaching the children. (Deut. 6:5-9.) After exhorting them to love the Lord God with all the heart, and with the soul, he added: "And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children," etc.

There have been many foolish and unwise things said about this great work by our Anti-mission brethren. They have treated the Sunday school and its work as though it were an engine of the devil. But such a thing as abuse of this institution was unknown till our brethren split off and set up opposition of this work.[1]

The County Line Association, which went out from us, was at one time heartily in sympathy with this great and good work, and was enthusiastic in its support.

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[1] Deacon John Teague of Old Abbott's Creek church, in his old age, told the author that he was born August 18, 1815; and was therefore about seventeen years old when the split took place in the old church. He said that he attended Sunday School at Abbott's Creek regularly before the split there. He recollected well that the large meeting house would sometimes be nearly full of Sunday School scholars.

About the time of the division in the church the people were gathering for school as usual on the Sabbath. Some one who knew, remarked, "You need not go to school to-day, the doors are nailed up and you can not get in." All of which was found to be true. That ended the Sunday School work in that house.

At the session of this body in August, 1821, a short while before the split, they adopted a Circular Letter, commending, in the strongest terms possible, the Sunday school work. But let us give a quotation from the Circular:

"We beg leave to suggest for your consideration a few plain observations on *the Christian education of your children.* * * * Contrast in your minds the appearance of two neighborhoods, in one of which the children have shared a *Christian education;* in the other they have not. In the former, as a general thing, you will find them submissive to authority, dutiful to parents, respectful to old age, affectionate.

"Here family altars are erected, and on them, morning and evening, is offered the incense of prayer. In the latter you find them ungovernable, undutiful to parents, disrespectful to old age, saucy, Sabbath-breakers, profane.

"Let there be stated periods which we will devote wholly to their instruction. And those of you, brethren who can afford no other time, we advise to teach them before and after the ordinary exercises of public worship (preaching).

" 'It is lawful to do good on the Sabbath day?' Then take them to the house of God with you and you will lessen one of the crying sins of the land, Sabbath-breaking. They may be taught also in Sunday schools, an institution which has been blessed of God to the salvation of many souls, both of children and parents—we earnestly solicit your attention to these schools, and beg you to establish one in every neighborhood. Though, in communicating instruction, you may think you are scattering but little seed, and that, too, in an unpromising soil, God may give it 'deep root' in the hearts of your children and your declining years may be solaced with the prospect of an abundant harvest. 'Cast thy bread upon the waters, for thou shalt find it after many days.' "

Who can read these extracts and not see that they were heart and soul in favor of Sunday schools? Then, in ten or twelve years, they take a decided stand against this work: in

the face of all that they said in the Circular quoted from above, how could they do this? They were not in ignorance as to the blessed influences diffused through these schools. They said the truth while pleading for the Sunday school. Were they sincere in the last step taken?

Of course they changed from what they were and became a new kind of Baptists, for there never had been seen such Baptists before the split.

CHAPTER IX.

THEY ARE DECLINING IN NUMBERS AND MORAL POWER—CATHCART'S ENCYCLOPEDIA GIVES STATISTICS—THE BAPTIST YEAR BOOK, 1880—ELDER JOHN CULPEPER'S STATISTICS, 1834—COMPARATIVE STATISTICS KEHUKEE AND CHOWAN ASSOCIATIONS—MIAMI ASSOCIATION IN OHIO—RED RIVER ASSOCIATION, KENTUCKY—ABBOTT'S CREEK UNION ASSOCIATION, NORTH CAROLINA.

Because of such decided, emphatic opposition to, and willful neglect of the means, which have been so signally blessed of God for the spread of the truth and consequent upbuilding of the Redeemer's kingdom, our Anti-mission brethren have been on the decline numerically almost ever since they went out from us.

"In 1844 the Baptist Almanac attempted to distinguish between the Regular or Mission Baptists and those who opposed missionary work in formal organizations for that purpose. The record of 1844 reported 184 Old-School Associations, 1,622 churches, 900 ordained ministers, 2,374 baptized in the year preceding, and 61,162 members.

"The Year Book for 1880 returns 900 Old-School churches, 400 ordained ministers, and 40,000 members,—a loss of one-third in thirty-six years. The Old-School brethren have declined in numbers almost every year since they made the division." [1]

Elder John Culpeper, as agent of the Baptist State Convention of North Carolina, in making his report of work done in 1834, stated that there were 27 Associations in the State, 19 of which were in favor of mission work and 8 were opposed. In the 19 Associations, 4,278 persons have been added by baptism during the last Associational year. Of the 8 anti-mission Associations, only 5 of these bodies pub-

[1] Cathcart's Encyclopedia, Vol. I, p. 78.

lish their numbers. One hundred and eighty have been baptized. With the deaths and exclusions, our opposing brethren appear, from their minutes for 1833, to have diminished, though the diminution was not large. The average increase in the 19 missionary bodies was 225, while in the 5 bodies which reported, they had 36.

In 1805, the Kehukee Association divided. All the churches lying on the east side of the Roanoke River constituted the Chowan Association.

In 1806, Kehukee Association numbered 1,736.

In 1806, Chowan Association numbered 1,839.

In 1841, Kehukee Association numbered 1,200.

In 1841, Chowan Association numbered 6,000.

In 1880, Kehukee Association numbered 2,016.

In 1880, Chowan Association numbered 11,058.

In Missouri, for the first ten years after the split, they had not decreased—but actually increased—the only instance of increase noted anywhere. But a comparison of the relative increase as to the Missionaries and Anti-missionaries will be both instructive and entertaining:

"It is," says the author, giving statistics, "an interesting fact that in 1836, one year after the division, the Baptists of Missouri numbered 8,723 and were divided as follows: Regular or Missionary Baptists, 150 churches, 77 ministers, 5,357 members; Anti-missionary Baptists, 80 churches, 49 ministers and 3,366 members.

"In 1846, just ten years after, the Regulars numbered 292 churches, 144 ministers and 15,331 members; and the Anti-missionary Baptists, 118 churches, 57 ministers and 4,336 members."

In the following examples we see the sad fate of anti-mission churches: In Miami Association, of Ohio, in 1836, nineteen anti-mission churches expelled six missionary churches. The six had 441 members and the nineteen had 706. In twenty years the six had increased to twenty, with 1,964 members, and the nineteen had decreased to ten, with

only 343. In 1877, or forty-one years, the six had increased to 65 in three District Associations, with 6,733 members, and the anti-mission churches had ceased to report.

In 1841, Red River Association of Kentucky had thirty-three churches; eight missionary churches withdrew and formed Bethel Association. This left twenty-five anti-mission churches. In sixty years the eight increased to sixty, with over 6,000 members, with Bethel College, at Russellville, and Bethel Female College, at Hopkinsville. Of the twenty-five anti-mission churches only three remained.

The Abbott's Union Association, now anti-mission, divided in September, 1832. In that Association, at the time of the split, the Antis were in the majority, just how many is not now known. However, in 1829, three years before the split, the body numbered 536. At the time of the split those that stood for missions numbered 159. From 1829 till 1832, when the division was forced, it is probable that they had increased to 600, as they seemed to be in a prosperous condition till the trouble arose. Four years after they separated, 1836, they reported 396 members. In 1837, 353 were reported, having decreased by 43 in one year. In 1850, they reported 293. In 1871, they had decreased so that they had only 188 members. Since that time they have increased, and number now between 200 and 300.

The Liberty Association, which was formed out of the 159, that were rejected by the Association at Mount Tabor in September, 1832, met in November following, at Jamestown, and reported 188, a gain of 29 in two months. In 1834, they reported 307 baptized that Associational year.

The Liberty, organized with 7 churches and 159 members, has grown to 26 churches with a membership of 2,185, after dismissing 5 churches with an aggregate membership of 449, to join other Associations more convenient to them.

Thus we see that in every instance noted that, seemingly, the Lord has wonderfully blessed the churches and Associations that have contended and stood for Bible missions.

CHAPTER X.

SIDE-LIGHTS ON THE SPLIT.

The adding of side-lights was an afterthought, and therefore some things are necessarily repeated, but the author was sure that the reader would be delighted to have this additional matter, as the matter discussed can be seen from different view-points. The reader will readily see that every author quoted bears testimony to certain truths:

1. That our anti-mission brethren went out from the great body of their Baptist brethren.

2. That almost everywhere they manifested the same spirit of—shall I say it?—of bitterness toward those who stood for the development of the Lord's work as it was being carried on before 1820 or 1825.

3. That they can not give us credit for being sincere in our views, but always regard us as of the world.

The first matter introduced under the above heading is part of a tract by Elder Mark Bennett.

REVIEW OF THE HISTORY

OF THE

KEHUKEE BAPTIST ASSOCIATION,

TO WHICH ARE ADDED THE COMPARATIVE CLAIMS OF

MISSIONARY BAPTISTS

AND

ANTI-MISSIONARY BAPTISTS

TO SCRIPTURAL AND UNALTERED RELIGIOUS USAGES.

By Rev. Mark Bennett,
EDGECOMBE, N. C.

RALEIGH;
Printed at the Biblical Recorder Office,
1854.

PREFACE.

Should it be inquired what demand there is for such a work as this we would answer that an exclusive claim to identity, with the independent and Baptist bodies of Christians named in it, is set up by the Kehukee people, and this too for the ostensive purpose of condemning the mission enterprise, but especially the Missionary Baptists.

The latter, in laboring to carry the Bible and the Gospel to all the world, are charged with having forsaken the Baptist ground and gospel policy; the former arrogate to themselves the credit of having ever remained the same. To test these claims is the object of these pages.

Here it may be objected that, if this is our purpose, why has it not been attempted at an earlier date? Our apology is this, viz: We supposed the History under review would be read, and that this would rectify mistakes. But the sequel has evinced that either it has not been read or else its readers have, in a high degree, disregarded what they have read. We think it highly probable that our Kehukee friends, dissatisfied with the face of their own record, have preferred to lay upon it the veil of oblivion. To this record we wish to direct attention, and to bespeak for its report the charitable hearing of all parties.

Some of those most intimately concerned may attempt to deny that said History speaks the true principles of that Association. But it seems to be a singular admission that, with such high pretentions to fidelity and courage, she should suffer a minority to impose upon her a quarter of a century without any proper demur.

For the manner of execution we humbly crave the indulgence of the reader. The haste used in getting up the Review, etc., has denied us the opportunity of attending to its grammar and rhetoric. And besides this we may have erred in considering plain historical and polemical discussion calls for little ornament.

Our steady aim has been the benefit of all concerned. If we shall have injured anybody we believe that our motives, understood by good hearts, will be a guaranty for their forgiveness. To serve mankind in the promotion of Truth to the greatest advantage would fill our large desire; meanwhile, if we accomplish a little good we must rest contented.

That the work may do no harm, but much good, is the earnest prayer of your

Friend and brother, M. B.

REVIEW OF KEHUKEE BAPTISTS.

Precedent and antiquity are often seized upon for the purpose of recommending principles and usages, which in themselves have little or no claim upon our esteem or confidence. Since the happy Reformation of Martin Luther has spread its Protestants and Dissenters over a large portion of Europe, and since the free institutions of the United States, the Eden of all Christendom, have brought together into civil concord in this country all sects and denominations; and since the late origin of the many peculiarities which distinguished a number of the sects serves to invalidate their pretentions to orthodoxy, it is become the universal practice to appeal to former customs and to early Christianity. Some are pleased with the sanction of fifty years ago; others are content with three hundred; and others with no less than 1850. Some are willing to trace through the line of the Romish hierarchy; and others will consent only to draw their line of spiritual genealogy from the Bible alone.

Among the religious bodies which have sought the seal and sanction of snowy time is that whose history is now under review. Till very recently the highest antiquity claimed for the peculiarities of that community was 1775. One year anterior to that date would divide the Kehukee Association in two parties, called *Separates* and *Regulars,* or *Separate Baptists,* or *Separate Newlights,* and *Regular Baptists.* (See Burkitt and Read's History, pp. 37, 38.) Pressed back farther than the year 1764, she becomes distributed into a few scattered churches, holding the tenets of the Freewill Baptists and General Baptists. (Benedict's History, p. 682, and Burkitt and Read, p. 43.) The General Baptists held the doctrines of James Arminius, and the English Baptists in practice were missionary.

If the Kehukee body of Christians should urge their antiquity farther than the year 1826, with the view of finding

their present likenesses, they would fail. The Kehukee Association of 1802 and of some years later had her Union Meetings with their constitutions. (Biggs, p. 119.) More recently she has discarded and opposed these meetings.

In 1802, she approved of evening meetings, especially of night meetings, for revival purposes. (Page 117.) Since then she has abandoned such meetings. Within the last year or two we learn that these meetings are revived.

In 1802, she approved of the practice of the preacher's walking among the congregations, singing and shaking hands. Hear what she says (pages 114, 115):

"Shaking hands while singing was a means (though simple in itself) for to further the work. The ministers used frequently, at the close of worship, to sing a spiritual song suited to the occasion, and go through the congregation and shake hands with the people while singing; and several when relating their experience, at the time of their admission into church fellowship, declared that this was the first means of their conviction. But since then she repudiates this practice, so much that many holding Kehukee sentiments of the present time would not give their hand to a minister acting thus."

In 1802, and later, inviting people to be prayed for was in common practice with Kehukee. Hear her speak for herself (pages 115, 116, Biggs):

"Giving the people an invitation to come up to be prayed for was also blessed. The ministers usually, at the close of preaching, would tell the congregation that if there were any persons who felt themselves lost and condemned, under the guilt and burden of their sins, that if they would come near the stage and kneel down they would pray for them. Shame at first kept many back; but as the work increased numbers, apparently under strong conviction, would come and fall down before the Lord at the feet of his ministers and crave an interest in their prayers. * * * This very much engaged the ministers; and many confessed that the Lord heard the

prayers of his ministers, and they had reason to hope their souls were relieved from the burden of their sins, through the blood of Christ. It had a powerful effect on the spectators to see their wives, their husbands, children, neighbors, so solicitous for the salvation of their souls; and was sometimes a means of their conviction. Many ladies of quality, at times were so powerfully wrought on, as to come and kneel down in the dust in their silks to be prayed for . The act of *coming to be prayed for* in this manner had a good effect on the persons who came, in that they knew that the eyes of the congregation were on them, and if they did fall off afterwards, it would be a disgrace to them; this, therefore, was a spur to push them forward."

Who that hears the Kehukee denouncing these practices in 1827 and onward, would suppose they were once her own? And who that is acquainted with her history prior to 1826, would dream that her present exclusiveness in church fellowship, she is claiming to stand on old Kehukee ground? But it is evident to all who are apprised of her course fifty years ago, and also at the present time, that a religious body or an individual, pursuing her former practices, would fail now to gain her fellowship; and, consequently, Kehukee of 1852 could not fellowship Kehukee of 1802.

The Kehukee Association has been quite unsettled and undetermined as to denominational epithet. When its present constitution was adopted, in 1775, the churches agreed upon the name of "The United Baptists;" as that body was formed chiefly by a junction of the Separates and Regulars.

The Kehukee Association had been missionary in her operations from the revival of missions in this country; and the mission enterprise was prosecuted with but little energy; and the number of opposers increased, yet slowly, to 1826. About that time two or three of her preachers drafted some "resolutions," in which was bespoken for their denomination the name of "Reformed Baptists in North Carolina." In

the course of two years they became dissatisfied with this name and abandoned it.

For some time they called themselves alternately "The Old Baptists," "The Old Sort of Baptists," "Baptists of the Old Stamp," "The Old Side Baptists," etc.

During 1826, unusual pains were taken by the anti party to set the churches against missions; and in 1827, a majority was found opposed to it.

If we recollect the time well, during the period of 1832 to 1835, a meeting of a few anti-mission Baptists was held in Maryland, some distance from the city of Baltimore, at a place called Black Rock; at which meeting they resolved to be known among themselves by the name of "Old School Baptists." With this name the Kehukee people at first were not well satisfied. But contemporaneously, or nearly so, with the Black Rock movement, a monthly with the caption of "Signs of the Time," was issued from New Vernon in New York, Orange County; which paper unceremoniously dubbed the anti-mission Baptists with the name of "Old School Baptists." After some mumuring and delay, the Kehukeeans adopted it, and became well pleased with it.

More recently, say within twelve or eighteen months, we apprehend that they are about to throw off "Old School," and take the name of "Primitive Baptists."

It was mentioned above, that the Kehukee Association had been missionary in her operations. But from 1816 to 1827 she changed from missionary to anti-missionary. That the reader may be satisfied of the truth of these statements, we will copy from Biggs's History of the Kehukee Association, the following testimony. The Kehukee says (Conoho, Martin, 1803):

"Is not the Kehukee Association with all her numerous and respectable friends, called on in Providence, in a way to step forward in support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?

"The subject was referred to next Association. Coming up for consideration at the Association in 1804, it was answered by appointing Elders Lemuel Burkitt, Martin Ross, Aaron Spivey, Jesse Read and John M'Cabe, delegates, to meet such as might be appointed by the Virginia, Portsmouth and Neuse Associations, at Cashie meeting house, Bertie County, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause. The proceedings of this Convention were never reported to this Association, so as to be spread upon her minutes; but arrangements were made to enter into a system of collecting money to aid missionary purposes" (p. 162.)

According to this testimony, which is the Kehukee's own, she was in 1805, as completely missionary as was the Virginia, Portsmouth or the Neuse. And the Kehukee acknowledged in 1835 that, although the "missionary spirit" had had "the ascendancy," (and she ought to have said they were full missionary bodies), yet, she owns that, until the Chowan and Neuse refused to correspond with her (which was in 1827, or later), she willingly corresponded with them. (Biggs's History, pp. 163, 164.)

In 1811, there was in North Carolina an annual convention, called "The General Meeting of Correspondence," the control of which seems to have belonged, as much or more, to the Kehukee than to any other Association. One object of this convention or "meeting" was "to encourage the preaching of the Gospel." To this meeting the Kehukee contributed $3.00 in 1812, $5.00 in 1813, and $5.00 in 1814. (Biggs's History, pp. 190, 191, 195, 197.)

Again she says:

"The committee appointed on Saturday to examine the report of the Board at Philadelphia on Foreign Missions recommended that the circular of the agent, Elder Rice, be read; which was done.

"Brother Bennett Barrow was then appointed Correspond-

ing Secretary of this Association until the next annual meeting, to write to said agent, receive payment for the pamphlets, forward and transmit the same to the Board or agent" (p. 200.)

By this extract we see that from 1805 to 1815, the Kehukee lost nothing of her missionary spirit; that she had her "Corresponding Secretary" of the Board of Foreign Missions; and was selling pamphlets and collecting money to promote the mission cause.

Again she says:

"Brother Bennett Barrow was appointed the standing secretary of this Association, to correspond with the Board of Foreign Missions" (p. 202.)

This permanent appointment of Barrow as secretary, was in 1816, at Log Chapel, Martin County.

She says:

"The Association received from the secretary 50 copies of the proceeedings of a General Convention of Baptists in the United States, held in Philadelphia, from the 7th to 14th of May, 1817; for which the Association return thanks" (p. 208.)

This vote of thanks for minutes of the General Convention took place in 1817, at the Falls of Tar River. About this time the Kehukee began to change. Two years ago she had resolved to send more funds to the General Meeting. It is discoverable that her change began at her funds. Her correspondence outlasted her contributions by several years. This is seen in the following where she says:

"Elders P. Bennett, Lancaster, and Brother Barrow, and in case of failure, Elder Moses Bennett, were appointed delegates to next General Meeting; and it was resolved, that, in future the Association would not send any of her funds to that meeting" (p. 200.)

See also the next, viz:

"The Association received sixteen copies of the fourth annual report of the Baptist Board of Foreign Missions, from the United States Convention of Philadelphia" (p. 210.)

Here they receive the report, but offer no thanks this time. This was in 1818.

Before this period the Association had lost several of her prominent and useful preachers, Elder Burkitt, the principal writer of the former history, and under whose labors the body had made its largest acquisitions, had slept with his fathers as much as twelve or fourteen years; and Nathan Gilbert about ten. Others might be named.

Some of the surviving ministers had been much in the habit of preaching against ministers wearing "shoe-boots," and "broadcloth coats," and "stiff collars," and "white waistcoats." They had likewise ridiculed learning and learned preachers, by speaking of their preaching as mixed up with "Greek and grammar," and "high flown style," and "book learning," and "gibberish," etc. Indeed learning, or education, had been little encouraged in any, except the wealthier classes of people; and consequently the large body of the churches had to contend with all the prejudices growing out of difference in rank and learning. These prejudices were the stronger, as the Association had been formed at a time, or adopted her constitution at a time, (1775), when the English parsons among us, most of whom had better education than the common people, were on account of their avarice and impiety, extremely odious to the Baptists. And as education had not advanced enough to remove these prejudices, or to give them proper direction, they lay at that date, (1818), strong against learning. Nor are they either removed or rectified at this time, (1852.)

Hence the degree of learning and skill denoted by the manner in which the continuation of their history was gotten up in 1835. It is evident that Burkitt and Read lived at a time when scarcely half the advantages were known, which thirty-three years later were offered to their successors. And yet it is equally evident that Biggs's History is greatly inferior to theirs. Of the truth of this remark we will notice two or three particulars as evidence: First, a capital blunder

is committed at the outset. (See p. 162.) About two and a half pages exhibiting those sentiments and reflections which the Association or the writer held in 1835, are droppped into the proceedings of 1803! This arrangement, or rather derangement, makes the Kehukee condemn herself for the very policy which she continued about fourteen or fifteen years afterwards to practice. It makes her speak in 1803, of what she did in 1827 and 1829!

When we reflect that this interpolation is made without any sign of division in chapter or sections, without a paragraph, or even a short line, and without any note of explanation, we can not reasonably account for it but upon the ground that the writer wished to make Kehukee say in 1803, what she would not, and did not say till 1827 and 1829.

Upon this hypothesis we can understand the whole interpolation. The Association from 1803 to 1817, occupied ground so distinct from what she did in 1827, that the historian in his imagination divides her into two separate bodies; and makes "the old Kehukee Association," at her session in 1827, rebuke herself prior to that time as "the ranks of the new schemed advocates" (p. 163.) Up to this period (1827) the Chowan and Neuse, two missionary bodies, had corresponded with the Kehukee, another missionary body; as pp. 162, 163, 164, 114, 115, 200, 202, 208, 210, will show; but when she *changed* her ground, then they *dropped* her. But she speaks for herself:

"In the Chowan and Neuse Associations, the missionary spirit procuring the ascendancy, evinced itself in refusing correspondence with the Kehukee which had been uninterrupted ever since their dismission" (pp. 163, 164.)

Now we remark that the Kehukee was in favor to the query (p.162.) We ask "which spirit procurred the ascendancy" then? The Chowan then corresponded with the Kehukee. In 1816, the Kehukee had her Corresponding Secretary *"to correspond with the Board of Foreign Missions."* Which "spirit procured the ascendancy" then? The Neuse

then corresponded with the Kehukee. And yet her historian tells us, (p. 164): "But the Kehukee still remained steadfast." Her history further says:

"When the inventions of men conflict with the scriptures, she will always be found contending against them, girded with the shield and buckler of God's word" (p. 164.)

To be sure "she" will; just as earnestly as she did in 1816, when she appointed Bennett Barrow *"standing secretary of this Association, to correspond with the Board of Foreign Missions."* Of course she has never changed:—*"But the Kehukee still remained steadfast!"*

A second fault in Biggs's History is found in giving some transcript of the annual business proceedings, as intended for a history. We have a continued monotonous round of minutes; carefully noting who preached the introductory discourse; his text written out; the opening and closing of each session, and that with prayer, and who prayed; who was appointed to preach on Sunday, and all their texts written out; who to write the circular letter, and who to examine it; the reading of the decorum; the reading and approval of the circular, and the order for it to be recorded; who were committee on finance; who to write corresponding letters; that an invitation was given to visiting brethren, and who took seats, etc., etc., etc.

In this manner we have for history a catalogue of her meetings, an accidental history of about three days in each year, or ninety-six of her history in thirty-two years. And if we except her queries, divisions of the body, and such extracts as we have herein made, this is the history of the Kehukee Association for the third of a century.

The publishing of Rice's circular approved, (p. 200), and of "part of the writings of Robert Hall adopted as a circular," would in our esteem, form suitable appendages to her history; and so would the biography of Elders Lemuel Burkitt and Martin Ross. A few remarks on each report received from the Board of Foreign Missions, expressive of the

feelings of the Association at the time; and such of the circulars as might indicate the tone of piety, should have been introduced; and in conclusion, general remarks embracing the whole period and showing the progress and variations through which she had passed. And by all means the "Declaration of Reformed Baptist Churches," should have come to hand. The omission of these notices will cause much of her essential history to be entirely lost.

A third fault in this history is, in failing to acknowledge her change from missionary to anti-missionary, and in not detailing and entering on the record the history of the change.

All who read and see that, from 1803 to 1817, she represents herself as engaged in missionary operations, and publishes to the world that she appointed in 1816, (no objection appearing), a "standing secretary of this Association, to correspond with the Board of Foreign Missions; will reasonably wish to know when and where, and how it came about, that she can not now fellowship a missionary Baptist. Nay, as late as 1821, she had her "corresponding secretary" of the "Baptist General Convention," (p. 218, Biggs), and she sent "one copy of her Minutes to said Board," (p. 220.)

In 1822, Elder Biggs was requested to add such advice (in a circular) to the churches as, in his opinion, might tend to produce a revival of religion (p. 223).

In 1824, at Great Swamp Meeting House, Pitt County, the following entry is made in her minutes, viz:

"An address from the Board of Managers of the Baptist Convention of the United States was received." Now, no objection is heard to this, at the time. She was then engaged in missionary correspondence; and Elder Joseph Biggs was appointed to write "to the Board of Managers of the Baptist Convention," (pp. 227, 228.)

In 1825, at Falls of Tar River, Elder Biggs was appointed to write "to the Baptist General Convention at Washington City."

1826 forms an era in the history of the Kehukee Association. From this time her mission operations cease, and she is henceforth found "remaining steadfast" on the side of anti-missionism. Up to this period her mission fellowship had continued; though the fountain of her missionary funds had dried up several years ago.

About the year 1820, or later, there was published a pamphlet signed: "*A Clodhopper* of North Carolina." Its design was to oppose the mission enterprise. It appealed alike to the prejudices and the avarice of men; and its spirit was imbibed by many of all classes, in and out of the church.

The cause of missions had acquired nothing like permanency, or even much strength. And although in 1820 and 1821, a lively interest in it had been awakened in the upper bounds, by the labors of Elder Robert T. Daniel, who traveled extensively in the State, and formed many missionary societies, auxiliary to the North Carolina Baptist Missionary Society; yet all missionary exertion was soon paralyzed, chiefly through misapprehension on the part of churches. Some had supposed all the money collected was to be applied to Foreign Missions. Others thought it was all to be employed in sending preachers to the churches which contributed. Others, again, insisted that it was given for the special purpose of sending ministers to places entirely destitute. Several agents had been in the field, some at thirty dollars per month; and Elder Daniel, General Agent, received forty dollars per month. When these ministers had received compensation, the amount remaining was small; and as the State Society was mainly domestic, almost all the churches were disappointed and dissatisfied. The State Society and the auxiliaries were dissolved; and for several years scarcely a breathing was heard in defence of missions, through want of proper organization.

This state of affairs gave currency and credit to "A Clodhopper," and to "A Declaration of the Reformed Baptists of North Carolina," published in 1826; and to all the anti-

efforts which inflamed by passion and avarice, and unrestrained by reason and scripture, still gained strength by lapse of time.

In 1825 and 1826, the anti-missionaries began, as already noticed, to take an open stand.

Accordingly at the session of 1826, Skewarkey, Martin County, the following was presented, namely:

"A paper purporting to be a declaration of the Reformed Baptist Churches in North Carolina, (read on Saturday, and laid on the table until this day), was called up for discussion, and was referred to the churches to report in their letters to next Association their views on each article therein contained" (p. 235.)

This famous instrument, her historian seems to have considered not worth recording; as it is not found in Biggs. For this omission, however, he was excusable on three hypotheses: First, probably, on second thought, his Association did not desire to descend to posterity as *Reformed Baptists;* and secondly, it was not found incorporated in her minutes to transcribe which, alone, might seem to him to answer all purposes of history; and thirdly, he might have forgotten it.

During the next associational year extraordinary efforts appear to have been made in support of this "Declaration," which failed to go through at Skewarkey.

1827, at Kehukee meeting house, a majority of the churches signified their approbation to the said articles; and the friends of missions were manifestly thrown into the minority.

The subject having been called up for action, an enthusiastic speech was made against missions; at the close of which the speaker exclaimed with unwonted ardor: *"Brethren, I have now brought you to the threshold of deliverance; and if you will not be free, it is your own fault."*

The whole speech was delivered under very excited feelings; the speaker at the end of it seemed to be overcome with his own fervor. The whole body, more or less, partook of his sympathy, and were in tears. His descriptions of the evil

nature and tendency of missions, though extravagant and erroneous, were glowing and affecting. The one party seemed driven to a desperate resolution; the other mortified into silence. The mission had been boldy denounced as an artful system of worldly gains and wicked speculations upon the gospel.

After a short pause or silence, the Moderator, who was a friend to missions, rose from his seat and cooly, but firmly, remarked: "Brethren, I am as much opposed to *speculation* upon the gospel as Brother Lawrence or any one else." Several of like sentiments immediately responded: *"and so am I!"* And so did every friend of missions, either silently or aloud.

At this, Elder Lawrence rose and said: "If you say so, I am satisfied," To which the Moderator replied: "Well if that satisfies you, I am satisfied."

This produced an electric effect over the whole house. In a moment Elder Lawrence and the Moderator were folded in each other's arms, weeping. The whole delegation were on their feet and in tears, embracing each other. Expressions of thanksgiving and praise to God were heard in different parts of the house.

When this transport and joyful effervescence had subsided and the members had resumed their seats, I rose and addressed the house to the following effect: "Brother Moderator, in view of the deep distress which has been caused by the difference of opinion on this subject, and of the mischiefs which will follow, if the terms of reconciliation should be misunderstood, I move that we stop all further proceedings until the terms shall have been committed to writing and read before the body."

The moment I paused, Elder Lawrence replied: "Brother Bennett, that is *well understood."* This was scarcely uttered, when the Moderator added: "My son, that is *well understood."*

With mingled emotions, arising from conflicting hope and fear, I resumed my seat.

I believe that most of the delegation returned home rejoicing, as they believed the controversy settled. But that a misapprehension existed in both parties the sequel clearly evinces. At the time of adjournment it was unknown what the minutes were going to say about it. The report found on page 241, was a subsequent work that is performed after adjournment, either of the clerk or some other person.

That the missionary party understood themselves as voting for any such report, not one of them would ever admit. That they believed the question would no more be agitated, either as a test of fellowship or as a subject of disputation, is very clear to my mind. What, then, was their surprise when the minutes appeared, and they turned to pages 240 and 241 and read as follows:

"A paper purporting to be a declaration of the Reformed Baptists in North Carolina, dated 26th August, 1826, which was presented at last Association and referred to the churches to express in their letters to this Association their views with regard to it, came up for deliberation. Upon examination it was found that most of the churches had given their opinions, and after an interchange of sentiments among the members of this body, it was agreed that we discard all missionary societies, Bible societies, and theological seminaries, and the practices heretofore resorted to for their support, in begging money from the public; and if any persons should be among us as agents of any such societies, we hereafter discountenance them in those practices, and if under the character of a minister of the gospel, we will not invite them into our pulpits, believing these societies and institutions to be the inventions of men and not warranted from the word of God. We further do unanimously agree, that should any of the members of our churches join the fraternity of Masons, or being members thereof continue to visit the lodges and parades, we will not

invite them to preach in our pulpits, believing them to be guilty of such practices; and we declare non-fellowship with them and such practices altogether."

This, reader, might have been the understanding of the anti-missionary party; but it was not so expressed in session; nor did the opposite side agree to any such thing. As evidence, see also the following, inserted at North Creek meeting house, 1828:

"It was made known to this Association that some persons had suggested that the decision of last Association, found in the fourteenth article of the minutes, concerning missionary and Bible societies, theological seminaries, and Masonic fraternities, was not correctly stated; and whereas, many members of this Association (session) were members of the last, it was resolved, that the article as it appeared in the minutes contained the true spirit of the decision, and that the Association, (this session), did not approve of any alteration thereof but advised the churches to adhere strictly thereto."

Whether the above was the decision of the body in committee of the whole, or whether of a select committee, does not appear. Nor does it appear whether any of the friends of missions who "were members of the last," were members of this session, or concerned in any way in passing the above preamble and resolution. If there was any of them present, there must have been few; and I am convinced that they chose rather to be silent spectators than to express openly their objections. I know that there was general disapprobation and denial of the correctness of the report of 1827, at the time it appeared; and several churches expressed a determination to quit the body.

The Kehukee in 1829, finding that much dissatisfaction with the report of 1827 still existed, repeated what she had before published; and not content with that, she charged the dissatisfied portion with "misrepresentation" and corrupt motives, (p. 248.)

At this session we find the following recorded:

"If any minister, although he may be a missionary without the bounds of our Association, comes among us to preach the gospel and not to make collections, we do not reject him."

And yet it has been her constant practice for some years, where she had exclusive right, to close the doors against all missionaries, whether they were collecting money or not.

From what appears in her history, as recorded by herself, the Kehukee Association has committed several errors, as

First, she misrepresented the sentiments of the missionary party, by making them appear to have discarded all missionary societies, Bible societies, and theological seminaries; whereas, the mission party conceded only that "they were as much opposed to speculation upon the gospel as any one else." Besides, the reader of Biggs's History will see, that "a declaration of the Reformed Baptists" was never put upon its passage before the body. This fact left good room for the friends of missions to consider said "declaration" as cancelled.

Secondly, she committed a fault by impugning their motives. She alleges that they were acting from "hopes of personal aggrandizement."

I do not know what the Kehukee may regard as necessary to aggrandize a person. I admit that men may preach for various motives; and that some, at least, have *"preached Christ even of envy and strife"—and of contention, not sincerely* and the strongest motive was *to add affliction to a* man's *bonds.* It may raise one man to the pinnacle of his highest aspirations to be called a *preacher.* I knew a Kehukean who scarcely ever spoke of ministers without the phrase, *"we preachers."* Another may be contented with the applause of the uninformed and ill-judging, if uttered in his own ear. A third may be seeking the praise of the learned and great. A fourth may be incited by the desire of lucre. All these motives may be equally strong with those which

prompt the man who *covets earnestly the best gifts.* And the opposer of the mission enterprise who is every day receiving from the multitude the plaudit of "true" and "honest" and "faithful," doubtless fancies himself as completely aggrandized, as the missionary who is carrying the Bible to and preaching the gospel in other nations.

A third error of the majority, whose constitution bound them "to provide for the general union of the churches," was to refuse a patient hearing of the missionary party. This error is manifest in the action of the sessions of 1828 and 1829.

A part of the churches, therefore, seeing from the resolutions of 1829, and that principles were neither approved nor properly understood in the Kehukee Association, applied at Flat Swamp, 1831, for letters of dismission. These churches were nine in number. As soon as arrangements could be made these nine churches united with several others which were dismissed from the Sandy Creek and Raleigh, (two missionary bodies), and formed the Tar River, (ever since), a missionary association.

HISTORY OF THE BAPTISTS IN MISSOURI.

By R. S. Duncan.

(Pages 165, 166, 167, 168, 169, 170, 171.)

Mr. Duncan, in his account of the Mt. Pleasant Association, says in part, as regards the split:

It was obvious on Saturday to a majority of the brethren last mentioned, that if a compromise could not be agreed upon there must be a division, and in the hope of preventing this they met that night at the house of Brother Sebree. After much consultation the corresponding brethren advised the missionaries to submit the following propositions:

1. We are willing to be at peace upon the principles of the United Baptists of the United States.

2. We are willing to be at peace, if the Association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions.

3. If a division upon the subject of missions is inevitable, the minority proposes that it shall be effected by advising the churches to grant to minorities in each, if that minority request it, a copy of the record of the church book, and that in all cases the majority in each church, whether for or against the foregoing propositions, retain the regular days of meeting, and the church book. Should the minority in any case require it, they shall be entitled to the use of the house two days in every month, selecting for themselves any other day, Saturday and Sunday, than those upon which the majority meet.

These propositions were given to Brother Sebree, who on Monday morning before the Association met, submitted them to Elder Redding. After reading them, Elder Redding remarked that, in behalf of his brethren he would agree to the last, but would have nothing to do with the others. At a suitable moment Brother Sebree remarked to the Association that, he had three propositions to offer, which he would read. He wished to have the first adopted. It was his first choice. If that was defeated he would offer the second, as he preferred it to the third; but if he could not obtain the second he would then offer the third, as the only alternative left them. He then read the propositions, but before he could offer the first, Elder Redding moved the adoption of the third, and met with a second, whereby Brother Sebree was forestalled. To effect his object he moved to amend, by substituting the first instead of the third. It was the fixed purpose of Elder Redding and the anti brethren to avoid the question, whether they would be governed by the principles of the general union, and they would have succeeded if Brother Sebree had been ignorant of the principles of parliamentary proceedings. The amendment forced the Association to decide, and the question being taken, whether they were willing

to live upon the principles of the United Baptists in the United States, it was carried in the negative. Brother Sebree then moved the adoption of his second proposition, which was refused, and the liberty of conscience clearly denied. The question recurring upon the adoption of the third, it was carried in the affirmative. The missionary party then retired, and having no disposition to interrupt those who occupied the house, adjourned to meet with the Mt. Moriah Church on the fourth Saturday in October succeeding.

It should be remembered that no church in the Association had taken any action on the subject of missions. There were, perhaps, not more than thirty, certainly not more than fifty, persons in the whole Association that belonged to the Central Society, and no one of these had introduced the subject into the church of which he was a member. We have called one party missionary only for the sake of distinction, for in truth a large portion, if not a large majority of those so styled had never belonged to any benevolent society, and stood opposed to missionary operations.

The question which caused the division was whether liberty of conscience should be granted; and all who were in the affirmative were then and still are called missionaries. We have remarked that when this question was fairly put and decided in the negative, the minority withdrew and adjourned to a future day. Both parties claimed to occupy original ground, and each styled itself the Mt. Pleasant Association.

Note, please, the closing sentence of the foregoing:

First. Mt. Pleasant Association was organized upon the principles of "United Baptists," and so continued until 1835.

Second. In 1835, when the trouble came up on missions, the opposers rejected the original basis or constitution, while the friends of missions—the minority—stood upon the said basis or constitution.

Third. The anti-mission party changed the old constitution, dropping the name "United Baptists," and took the name "Old School Baptists." Upon the other hand, the

missionary party did, and to this day (1882) do, retain the original name and constitution.

* * * Associations among the Baptists with their present name and model, originated in Wales between two and three hundred years ago, and are really human inventions with no ecclesiastical power whatever. And so long as a Baptist Association is regarded as a voluntary society, with no ecclesiastical power over anybody, made up for useful and religious purposes, composed of messengers from the churches thus united, whose privilege is to devise measures for all good and lawful purposes that individual churches may and can do, all is well. The trouble usually has arisen from resolutions to prohibit or require action on the subject of missions and other objects of Christian benevolence.

The trouble in the Mt. Pleasant Association mainly grew out of the fact that some of the members of some of its churches had united with the Central Society for missionary purposes. A portion of the Association was so bitterly opposed to said society and the object of its organization, that they determined to withdraw fellowship from all who had countenanced the society, on the ground that it was a human invention and unauthorized in the Scriptures. These brethren were no doubt honest in their opposition to the Central Society, but it does seem strange that they could not see that Baptist Associations are as really human inventions as are mission societies.

The following extract is from the doings of the Old Welsh Association, the first of modern times:

"In the association held at Swansea, in 1654, the church at Llantrisaint proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister, which also they did. From the messenger of Llantrisaint, also, the proposal to revive the ancient order of things came the preceding year; that is, to encourage and support the missionary cause." (*History Welsh Baptists, by Davis,* p. 85.)

The anti-missionary Baptists claim that the missionary

enterprise is a "modern invention." They, no doubt, think that it is; but the very opposite is true. Missions are as old as Christianity—no new thing, not even among the Baptists. By the foregoing extract we learn that over 200 years ago the Welsh Baptists promoted missions, and considered the "missionary cause" a part of the "ancient order of things." We hope the reader will not pass on without carefully reading the quotation again.

The oldest Baptists this side of the bloody age—the times of persecution, when God's true witnesses lived in seclusion to escape the cruelties of the Romish Church—were Missionary Baptists. Tell it to all around you, and wherever you go. The real Old School, or Primitive Baptists, in every age of ecclesiastical history, have been the most zealous supporters of missions, home and foreign. This is written advisedly; we know whereof we affirm.

* * * The great American Baptist Brotherhood almost boast of their descent from the English Particular Baptists. The first and oldest Baptist churches and associations of America were Missionary Baptists, the Old Philadelphia, the Warren, the Charleston and the Kehukee Associations, all had missionary plans for promoting the spread of the gospel.

After quoting history showing that the old associations were really missionary in spirit and practice, the author concludes as follows:

"Fidelity to the truth compels us to say that the anti-missionary party were the aggressors in this controversy. There can be, we think, no doubt on this subject, and in confirmation of the truth of what we say, we refer the reader to the propositions of Uriel Sebree at the meeting in 1835, submitted in behalf of the friends of missions, as follows:

"First. We are willing to be at peace upon the principles of the United Baptists of the United States.

"Second. We are willing to be at peace, if the association will adhere to the advice given at its last session, yielding to all the liberty of conscience upon the subject of missions."

Both these propositions were rejected by the opposers of missions; hence we say they were the aggressors, for both these propositions were reasonable and in perfect harmony with the original principles of the Association and of the Baptist denomination generally.

The following is quoted from *Baptist Church Perpetuity,* a history published more than ten years ago in Dallas, Texas., on the same subject under discussion, the author introduced the late T. H. Pritchard, D. D., who says

"I shall now prove from unquestionable historical facts that the associations which are now anti-missionary were in favor of Foreign Missions up to the year 1826, '27, and '30, and hence have no claim to the title of the Old School Baptists.

"I will begin with the Baltimore Association, perhaps the most famous body of this modern sect in the United States. Their minutes for 1814 contain the following record: 'Received a corresponding letter from Brother Rice, one of *our missionary brethren,* on the subject of encouraging missionary societies.' This Brother Rice was Luther Rice, who was then just from Burmah, where he had gone as a missionary with Adoniram Judson.

"In 1816, these minutes in their circular letter, say: 'The many revivals of religion which are witnessed in various parts of the country—the multiplication of Bible societies, missionary societies and Sunday schools, both in our own and foreign countries, are viewed by us as showing indications of the near approach of that day when the knowledge of the Lord shall cover the earth.' The minutes of the same year state 'that the standing clerk was instructed to supply the corresponding secretary of the Foreign Mission Board with a copy of our minutes annually.' In 1817 'Brother Luther Rice presented himself as the messenger of the Baptist Board of Foreign Missions and was cordially received.'

"Elder James Osborne was a member of this body, which

cordially received a foreign missionary. This man Osborne, who *was a leader in the anti-mission secession,* both in Maryland and North Carolina, I remember to have seen in Charlotte when I was a small boy. He was a handsome, dressy man, full of conceit, and very fond of talking of himself and of selling his own books.

"From the same authentic source, the minutes of the Baltimore Association, we learn that in 1828 they called themselves 'Regular Baptists', just as we do now; the same year they express their *joy at the intelligence of the conversion of the heathen,* and as late as 1827 the association expressed, by *formal resolutions,* their sorrow at the death of Mrs. Ann H. Judson and their *great interest in the mission* with which she was connected, and it was not till 1836, when the association met with the Black Rock Church, and then by a vote of sixteen to nine, that fellowship was withdrawn from churches favoring Foreign Missions, Sunday Schools, etc."

* * * The evidence to show that the County Line Association was a missionary body up to the year 1832 *is perfectly overwhelming.* Its minutes show that in 1816, '17 and '18 that body sent delegates to the general meeting of correspondence, and in 1816 Elder George Roberts, one of the ministers of this Association, was the *Moderator of the general meeting* of correspondence of which Robert T. Daniel was the agent, and which developed into the North Carolina Baptist State Convention. In 1818 this Association sent $32.45 to the North Carolina *Missionary Society* by the hands of Brother John Campbell.

And what is still more remarkable, there was a very prosperous *Woman's Missionary Society in this Association,* the minutes of which, kept by John Campbell, show that the *"Hyco Female Cent Society"* was formed at Lynch's Creek meeting house, in Caswell county, in October, 1816; in March, 1817, it met at Bush Arbor meeting house; in March, 1818, it met at the same place; in 1819 at Graves's meeting house, and the fifth annual meeting was held in September,

1820, at Arbor; all of these churches are now anti-mission, but *were then missionary* bodies, and the persons who preached the *annual sermons,* R. Dishong, J. Landus, Barzillai Graves, Abner W. Clopton and S. Chandler, *were all Missionary Baptist ministers.*

In 1832 the County Line Association was in regular correspondence with the Flat River and Sandy Creek Associations, both of which were *then* and *still are* missionary bodies.

In 1832 James Osborne, of Baltimore, visited this Association, and under his presence it was induced to withdraw fellowship from the Missionary Baptists.

Now from this brief statement of unvarnished facts we see that the Missionary Baptists *are just where the Apostles were and where all of the name were till* 1827-'28, when *a new sect arose,* calling themselves, according to Elder Bennett's Review, page 8, at first, *The Reformed Baptists* in North Carolina, and then the Old Baptists, the Old Sort of Baptists, Baptists of the Old Stamp, and finally adopted the name of the Primitive Baptists.

There are many things about these brethren which I like, and I would not needlessly call them by an offensive name, but I can not style them Old School or Primitive Baptists, for in so doing I *should falsify the facts of history,* and acknowledge that I and my brethren have departed from the faith of the Apostles and Baptist fathers. In no invidious sense, therefore, but from necessity, I am obliged to call them *New School or Anti-missionary Baptists.*

SPLIT IN THE NORTH CAROLINA MOUNTAINS.

Elder G. W. Greene, our Missionary to China, wrote an able article on "The Baptists of the Upper Yadkin Valley," for the Baptist Historical Papers, Vol. III, No. 2, from which I quote: "Before 1830, there is no evidence of serious strife, nor of heresies of any serious consequence. * * * A little later came the division on the question of the mission-

ary work. It had come earlier in other parts of the country; but in these churches the missionary spirit had never been strong nor resulted in active effort, and so the division was later and less wide than in other sections. In many churches and Associations there was no division. In a few, like the Globe church, the missionary sentiment was very pronounced, but in the minority. These brethren were not willing to sit still and do nothing, while the majority declared non-fellowship with the whole missionary movement. The majority also were very decided in their views and unwilling to be silent. So the minority were pushed out, built a new house of worship, and began a long course of prosperity and active missionary effort. In other churches the missionary sentiment was in the ascendant, in influence, if not in numbers, but not very pronounced. Neither side sought to make a declaration on the subject, and so there was no division.

"Still other churches and Associations were almost unanimous in their opposition to missions, and by resolution aligned themselves with the anti-missionaries. Thus it came about that very few churches or Associations were formally divided on this question, though there was much difference of sentiment. Only one new Association was formed in this connection, the Silver Creek, which includes several churches in Caldwell and Burke.

"But it should be observed that the anti-missionary sentiment in this section was not quite the same as in other parts of the country. In a word, there were no 'Hardshell' Baptists in this section until after the year 1870. (No discourtesy is meant by the use of the term 'Hardshell.' It is distinctive of a definite doctrinal system, and no other term is equally free from ambiguity. The term 'Primitive,' always ambiguous, is especially so here from the fact that one Association was called the Primitive Association, but was never Hardshell.)

"Hardshell Baptists are anti-missionary on doctrinal grounds. They are ultra-Calvinistic. They believe that the doctrine of election precludes the use of means, and therefore the sending of the gospel to the destitute is not only useless but presumptuous. They never warn sinners to repent, never hold protracted meetings, and call Sunday schools 'the work of the devil.' These things were not true of the early opponents of organized mission work who lived in this mountain country.

"Some of the churches of the Silver Creek Association were Calvinistic and utterly refused to fellowship the churches which had any sympathy with the work of missions. But as late as 1862, in the anti-missionary church in the Globe, seekers of religion were invited to ask for prayer. The Calvinism of the other opponents of missions was of a very mild type, if it could be called Calvinism at all. None of them believed in falling from grace, but they did not believe in unconditional election. Few of them went farther than a Methodist, who believes that election is based upon God's foreknowledge of our repentance and faith.

"They constantly exhorted sinners to repentance; they held protracted meetings; they had fellowship with the churches which contributed for missions. Members were received by letter from missionary churches, and letters were given to members who wished to join such churches. The Mountain Association was foremost in its opposition to missions, but its churches continued these acts of fellowship till about 1880. Elder William Hall, who was long the Moderator of this body, assisted in ordaining Elder James McNeill, who was an earnest advocate of missions.

"Their opposition to missions, then, was not doctrinal, but economic. They objected to Boards and Conventions as unscriptural and expensive machinery. They insinuated or openly charged that a large part of the money contributed for the spread of the gospel was wasted by the brethren

through whose hands it passed. As early as 1870 there were Hardshell Baptists in Surry and Yadkin, but probably none west of those counties, unless some of the churches of the Silver Creek Association had already reached this advanced position. Soon after this date *missionaries* came from the Hardshell Baptists in Person and Caswell, and perhaps some from farther east, and visited the churches which still remained in the Mountain Association. Soon a change was manifest in the spirit of these churches. They began to refuse letters to those who wished to join churches of other Associations; if members came with letters from such churches, they required them to be rebaptized. About 1880, Elder Joel Brown, a member of the old Beaver Creek church, held a meeting with the Reddies River church, which belonged to the Mountain Association, and at the close baptized several candidates. Not long afterwards the church, by the advice of certain visiting ministers, required these persons to be rebaptized. Some of them accepted rebaptism, but others joined neighboring churches which were in full fellowship with Bro. Brown.

"Now the Mountain and the Silver Creek Associations are in full harmony with the Hardshell Baptists of the eastern part of the State."

From *Spencer's History of Kentucky Baptists,* vol. 1, p. 570: "Previous to 1816, there was not an anti-mission Baptist in Kentucky, so far as known. In every Association where a missionary enterprise was proposed, it met with universal favor."

From the same volume, pp. 676-677, the following is taken:

"The Anti-missionaries, however, both those who still clung to the skirts of the churches, and those who had gone 'out from us because they were not of us,' continued to be a

source of embarrassment to all the benevolent operations of the denomination. They still bore the name of Baptists, to which they had prefixed such prenonyms as 'Old,' 'Old School,' 'Primitive,' 'Predestination,' 'Original,' 'Particular,' 'Regular,' and, in one small Association, at least, 'Anti-missionary.'

"They continued to mingle with their former brethren, in the social circle, and, in every way, to exert the full measure of their influence against every form of systematic benevolence. Most of their sermons were, in part, at least, bitter or ludicrous satires against missions, Sunday schools, Bible societies, Colleges, protracted meetings and 'larned' preachers. Elder M. F. Ham, of Scottsville, Ky., repeated to the author. some years ago, the substance or (of) a sermon he heard an Antinomian preacher had delivered from the following text: 'That there should be no *schemes* in the body,' I Cor. 12:25; ('That there should be no schism in the body'). With great vehemence he proceeded to denounce, one after another, the Missionary *scheme,* the Bible Society *scheme,* the Sunday school *scheme,* and all other benevolent *schemes,* the names of which he could not call to mind, 'clinching each paragraph with a thundering repetition of the text: 'That there should be no *schemes* in the body.'

"The preaching of such men, however absurd it may appear to the thoughtful, harmonizing as it did with covetousness, one of the strongest passions of corrupt human nature, could not fail to exert a strong influence against missions among the masses of the illiterate. Dr. James A. Kirtley thus speaks of the manner in which they influenced the thoughtless, against truth and benevolence: 'The annual gatherings of this little body (Salem Association of Antinomian Baptists) and some of the occasional meetings of their churches, were the stated seasons for the coming together of their preachers from North, South, East and West, who seemed to think that the highest aim of their calling was, by vulgar wit and ludicrous anecdotes, to hold up to derision and contempt

those to whom they applied the epithets 'Arminians,' 'Soft-shell,' and the like; while educated ministers, missionaries, Bible societies, etc., came in for a full share of their denunciation.'

"At the period of which we write, the separation between the missionaries and anti-missionaries was not completed, and the preaching described above contrasted strongly with that heard in protracted meetings. It could not be expected that people with such different religious views, feelings and modes of worship would long remain together in the same churches and Associations. It was but natural that the division should go on, until the two peoples should be separated in ecclesiastical relationship, as they were already divided in doctrine and practice. Goshen, South Concord and Stockton's Valley Associations split in 1842; the first throwing off a small fragment of anti-missionaries, and the last two setting off a feeble band of missionaries. This about completed the division. When the statistics of Kentucky Baptists for 1843 were collected, there was a general surprise. All the anti-missionaries, of which there were at least three different sects, embraced 17 Associations, 204 churches, 82 ordained ministers and 7,877 members, of which 476 had been baptized the last year, while the missionary Baptists numbered 39 Associations, 625 churches, 59,302 members, of which 7,271 had been baptized during the last year.

"The anti-missionary schismatics had set up the claim that they were the original Baptist denomination in Kentucky, and had asserted it so loud, and have continued to assert it so long, that they have not only deceived many others on that subject, but have actually deceived themselves. Happily, the records of the doings of these stormy days have been well preserved, and the impartial historian of to-day need have but little difficulty in setting forth the facts in the case."

FROM THE PEN OF ELIAS DODSON.

At the session of the Beulah Association, August, 1868, Elder Elias Dodson read the following item of history, and the Association agreed that it should be inserted in the minutes.

History.

The Roanoke Association was organized in 1788, and besides several churches in Virginia, embraced all the churches in Granville, Person, Caswell and Rockingham, N. C.

In 1784, the Flat River Association was formed from the Roanoke and included the churches in North Carolina.

In 1806, the County Line Association was formed from the Flat River. In 1789, the Roanoke Association convened with Grassy Creek church, Granville County. The ministers present were Samuel Harris, Moderator; John Williams, Clerk; James Hartwell, A. W. Dodson, Lazarus Dodson, John Atkinson, James Read and George Roberts, with others who were the patriarchs of the denomination. At this session it was resolved to collect materials for the history of the Virginia Baptists, and to build two seminaries (one on the north and the other on the south of James River) to educate preachers. The history was furnished by Semple in 1810. The Clerk wrote the circular letter advocating ministerial education. In 1790, Thomas Mullins and Barzillai Graves were delegates from County Line church. In the same year they allowed Elders Reuben Pickett and George Roberts 32 shillings each for four days expense to the general meeting at Richmond.

In 1791, Thomas Mullins was a delegate from County Line church. In 1792, Wolf Island church joined. In 1793, Barzillai Graves was from County Line and Thomas Mullins from Linkfork. All these fathers favored the education plan and Williams was progressing in the matter. During all these years George Roberts was pastor of Flat River in Per-

son County. Williams died in 1795, and the education plan delayed by war with France and then with England in 1812, culminated in 1832 in a school by Edward Baptist and Eli Ball, in the Baptist Seminary, and in Richmond College.

Missions.

In 1815, Elders Reuben Pickett, John Jenkins, William Blair and John Britton organized a Foreign Missionary Society at County Line Meeting House, Halifax, Va. It was to meet annually and each of the four preachers was to be an agent.

James Osborne

was a member of the Second Church in Baltimore, which has always been a missionary body. Elder J. H. Jones, who preached in Baltimore till 1819, when he left, (and the same year the third church united with the Baltimore Association) I suppose his wife and daughter were members with him.

In 1818, the third church in Baltimore was constituted, and Elder Osborne was succeeded as pastor by Elder J. P. Peckworth, a most decided missionary. Elder Jones thinks the third church was dissolved about 1826. Elder Osborne traveled as missionary in the Baltimore Association, and received funds from that body. Elder J. H. Jones now lives near St. Stephens P. O., King and Queen County, Va.

Sabbath Schools.

In 1821, the Circular Letter of County Line Association advocated Sabbath schools.

E. Dodson.

In his Introduction to the *History of Delaware Baptists,* Prof. G. D. B. Pepper says in part:

"Baptist history in Delaware has a character and value all its own. It is unique. It is not distinguished simply by the place of its enactment, a corner cut off from a uniform piece of cloth. Its lessons are its own, and it teaches them in its

own way. One lesson, especially, of utmost import it makes solemnly and sadly prominent. Perhaps nowhere else in this country has Antinomianism, with its natural, if not inseparable, attendants of anti-missionism, anti-Sunday schoolism, and all the other kindred *anti-isms,* so impressively by its fruits proved its origin, nature and doom. In doing this it has proved with like certainty its antagonism to the genuine Baptist faith and practice. While the earliest and the latest Baptists are one in spirit and doctrine, they are both irreconcilably in antagonism with this distortion of divine truth. Its defenders may claim and receive the Baptist name, but they have no right to it. It does not belong to them. That they wear it, works mischief to those to whom it does belong, for it leads many to confound the true with the false, and unjustly to regard the true as they justly do the false."

The following paragraph is taken from an article, "The Hardshell or Primitive Baptists," in the Texas Historical and Biographical Magazine, Vol. 2, p. 672, Dr. J. B. Link, Editor. He says in part: "There have been probably seven or eight of these Associations formed in the State, but there are perhaps not half so many now. Their churches are mostly small, and far apart. They were not anti-missionary, and denied being so, on their first separation from the Missionary Baptists, but claimed that it was the organizations outside of the churches they objected to, such as conventions, boards, Sunday schools, societies, etc.

They had some excellent men that went with them in Texas, such as Reed, Couch and others. But various new doctrines have spread among some of them, such as the two-seed doctrine and that of the new created or new given soul at regeneration. Their articles of faith do not embody these departures, nor anything else very objectionable. They were extreme Predestinarians. They maintain a reputation for honesty and paying debts that many others do not. The only

statistics at hand (1892) give them 1,000 members, 20 churches and 24 ministers in the State."

David Benedict, one of our able historians, in his History of the Baptist Denomination, printed in 1848, speaking of the Moriah Association in South Carolina, session of 1845, says:

"One article in their minutes for 1845, with reference to the opposers of the cause of benevolence, speaks in the following emphatic terms:

" 'A request was made from Bethel church, one of their fraternity in N. C., for the Association to give the churches some *advice* how they ought to treat the opposers of the missionary enterprise. A committee, consisting of W. F. Brasington, P. T. Hammond and J. T. Lee, made the following report:

" 'In answering the above request, we have regard only to the religious standing of Anti-missionaries with ourselves, as an Association of Baptist churches. We regard them in the light of secession—having seceded from the principles and practices of all Baptist missionary bodies. By reference to the history of our Association, we may see that missionary principles and practices were interwoven with our early Associational existence. Some of these Antis have gone out from us, after having subscribed to those principles and participated in those practices. In *going out,* and in compact form, they have denounced our ministry as heterodox, and our churches as extravagantly corrupt, by declaring non-fellowship with us.

" 'It appears to us that their principle relies upon factional strength for successes, and consequently threatens the dissolution of Christian ties and the destruction of church harmony. In view of these facts, and with a desire to maintain the unity of the spirit in the bond of peace, and to perpetuate the rich inheritance to another generation (so far as

we can, by example and counsel), we advise the churches forming this Association to exercise all possible, but laudable, means to prevent the access of those characters to, and the deleterious influence of their principles on your respective congregations. Brethren, after having gone as far as they have with us, and then against us, there is no law in nature or charity which will suffice to open our pulpits to them.' "

THE REGULAR BAPTISTS, COMPRISING THE SANDY CREEK BAPTIST ASSOCIATION, TOGETHER WITH THE GREAT BODY OF BAPTISTS IN THE UNITED STATES, SHOWN TO BE THE "OLD SCHOOL," OR "PRIMITIVE BAPTISTS." THEY ARE NOT SECEDERS FROM THE ANTI-MISSION BAPTISTS, OR FROM ANY OTHER DENOMINATION.

(Collated from Purefoy's History of the Sandy Creek Association.)

As the idea obtains extensively that the Regular Baptists (called Missionary Baptists, as a distinction between them and the Anti-mission) are the new or seceding party, we will submit testimony that proves the erroneousness of this idea. This wrong impression prevails merely from the fact that the Anti-mission brethren call themselves "Old School" or "Primitive Baptists." If a man calls himself the elder son, it does not make him so, unless he is actually the first born. So it is in the case now before us.

The opposers of missions style themselves the "Old School" or "Primitive Baptists." That they are properly the New Baptists will appear from the following facts:

1. Paul was a missionary, and was sustained by the churches while he labored among the Gentiles (heathen) to teach them the gospel. He says: "I robbed other churches, taking wages of them to do you service." 2 Cor. xi, 7, 8, 9. That is, while Paul was preaching at Corinth other churches

supported him, in the same sense that missionaries are now sustained among the heathen. Paul says to the Corinthians: "I have preached to you the gospel of God *freely,*" v. 7; that is, without cost to you. "I robbed other churches, *taking wages of them to do you service";* v. 8. "And when I was present with you, and *wanted,* I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied," etc., v. 9.

This is the way that missionaries are now supported—that must be obvious to every unprejudiced mind.

In Acts xiii., 1, 2, 3, there is an account of the manner of sending out missionaries to the heathen.

1. The Holy Ghost directed the ministers, Barnabas and Saul, to separate, etc., verse 2.

2. They were set apart by fasting, prayer and laying on of hands, verse 3.

3. They were sent away by the church. "They sent them away," verse 3.

This is the way that missionaries are now set apart, and sent to the heathen.

Again Paul tells us, "It pleased God that I (Paul) might preach among the heathen," Gal. i. 15, 16. In the 2d chapter and 9th verse, Paul tells us who it was that gave to him and Barnabas "the right hand of fellowship, that they should go unto the *heathen,*" namely, James, Cephas and John.

From the preceding scriptural testimony it is evident.

1. That in the apostolic age of the church God called and directed men to preach to the heathen. Acts xiii. 2; Gal. i, 15.

2. Funds were raised by the churches for this purpose, and paid as "wages" to the missionaries. 2 Cor. xi. 7, 8, 9.

3. They were set apart by fasting, prayer and laying on of hands, and then sent away. Acts xiii. 1, 2, 3.

4. The right hand of fellowship was extended to those that were sent. Gal. ii. 9.

5. The Regular Baptists, frequently called Missionary Baptists, "give the right hand of fellowship" to those that go out now to "the heathen." The Anti-mission Baptists give them *their left hand,* that is, *non-fellowship;* consequently they are the new party.

A very large proportion of the Associations that are now calling themselves "Old School" or "Primitive Baptists" were previously committed to missions. This is true of the Kehukee, County Line, Baltimore and other Associations.

In 1802, and for a number of years afterward, the Kehukee Association was in favor of, and practiced, revival measures, that they have since repudiated and ridiculed.

Elders Burkitt and Read, in their history of this Association, p. 139, say: "The Association (in 1794) agreed to appoint the Saturday before the fourth Sunday in every month a day for prayer meetings throughout the churches, whereon all the members of the respective churches were requested to meet at their meeting houses or places of worship, and there for each of them, as far as time would admit, to make earnest prayer and supplication to Almighty God for a *revival of religion.*"

* * * * In 1802 this body approved of evening meetings for revival purposes. Elders Burkitt and Read, p. 148, say, "Evening meetings were greatly blessed * * * * In some neighborhoods they met once a week on an evening, and numbers would attend. Sometimes nearly two hundred people would meet, and some would come ten miles to a night meeting." That is, meetings of a revival character.

After 1827 this body *changed its position,* and condemned these revival measures and meetings.

From the revival of missions in this country to 1826 or '27, the Kehukee Association was a *missionary body.* This subject was brought forward for consideration by them in 1803.

In 1804, Elders Burkitt, Ross, Spivey, Read, and McCabe were appointed delegates to meet such as might be ap-

pointed by the Virginia, Portsmouth and Neuse Associations, to meet at Cashie, M. H., Bertie County, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause. At this meeting arrangements were made to enter into a system of collecting money to aid missionary purposes. See Biggs's History of Kehukee Association, p. 162.

From this it will be seen that the first missionary society that was organized in this State was in the bounds of the Kehukee Association, and its members were mainly instrumental in its organization.

* * * * It was not until 1827 that this body took a decided Anti-missionary position. Their minutes for 1814 contain the following resolution:

"*Resolved,* that we send *five* dollars to the fund of the General Meeting of Correspondence, by the hands of Elder Philemon Bennett."

This Meeting of Correspondence was a *Missionary Society.*

Again, the minutes for 1814 contain the following appointment by the Kehukee Association:

"Elders Jesse Read, William Lancaster, Philemon Bennett and Brother Bennett Barrow, and in case of his failure, Brother Elisha Battle, are appointed delegates to the next General Meeting of Correspondence."

Evidently the Kehukee Association was at that time a missionary body.

Again, the circular letter for 1814 was rejected, and instead of it the Association agreed "that they would adopt a part of the address of the Baptist Convention, held in May last, at Philadelphia, for *missionary purposes.*"

We have now clearly shown that the Kehukee Association, which, since 1827, has manifested such hostility to missionary institutions, was for a number of years previous to that date a missionary body; consequently they are not "the Prim-

itive" but the New Baptists. The Regular or Missionary Baptists are now occupying the position that the Kehukee brethren did previous to 1826 and '27.

* * * * The County Line Association, in the days of Elders William Brown, Richard Graves, Thomas Moore, Barzillai Graves, Stephen Chandler, George Roberts, David Lawson, R. Deshong and W. Stoval was a missionary body.

In 1821 this Association *unanimously* adopted and printed a circular letter which strongly advocated Sabbath schools.

* * * * Eleven years after this they declared non-fellowship with Sabbath schools! When were they the Primitive or Old School Baptists—in 1821, when they earnestly solicited attention to, and begged their members to establish Sabbath schools in every neighborhood, or in 1832, when they declared non-fellowship with Sabbath schools?

The minutes of the North Carolina Missionary Society show that, in 1825, contributions were sent up from seven churches, belonging to the County Line Association. * * * These are now the leading churches of the County Line Association (now anti-missionary).

In 1817 and 1818, this Association sent messengers to the North Carolina Missionary Society. This is evident from the following extracts taken from their minutes for 1818:

"The messengers appointed to attend the General Meeting reported and gave satisfaction."

"Received by the hands of Brother Roberts, the Fourth Annual Report of the Baptist Board of Foreign Missions, which was distributed among the churches."

"The committee appointed to make collection on the Lord's day reported they had received $32.45, for which a vote of thanks of *this body* (now anti-mission) is given to the congregation for their liberality, and the money placed in the hands of Brother John Campbell, to be conveyed to the treasurer of the North Carolina Missionary Society."

"Brethren Geo. Roberts, John Landers, John Campbell and Nathan Williams are appointed to attend the General Meet-

ing of Correspondence, to meet in Fayetteville in August next."

No Association was ever more fully committed to missions than the County Line was in 1818.

Up to 1832, this body was in regular correspondence with the Sandy Creek and Flat River Associations, both of which are missionary bodies.

* * * * In 1832, Elder James Osborne, of Baltimore, was present. Through his influence a large majority of this Association declared non-fellowship with all the benevolent societies of the day, and have since assumed the name of "The Old School" or "Primitive Baptists." It is, however, a misnomer, for they were formerly the "Primitive Baptists," but by changing their position, and instead of remaining Missionary Baptists as they previously had been, they became the New Baptists.

As Elder John Stadler, of the County Line Association, took an active part in bringing about the Anti-mission movements in that body, and afterward, it will not be inappropriate to refer to him while on this subject. He has been the leading spirit of the County Line Association from its becoming anti, to the present time. (This was first published in 1858.) He has made considerable effort, in the bounds of the Sandy Creek Association, to lead them into Anti-ism, but has not been very successful.

From a letter written by Elder Stadler, in reply to "A Friend of Truth," now in the possession of Brother C. L. Teague, of Abbott's Creek, we learn the following facts:

1. The missionary board was first organized in the County Line Association in 1792, on the second day of October; then and there the contributions amounted to thirteen pounds two shillings one penny.

2. It was not long (says Elder Stadler) after (his baptism) before the agent, Elder R. T. Daniel, came round and took up a collection, saying it was for traveling preachers,

etc., "and I (Elder Stadler) gave him *fifty cents* and my wife gave him twenty-five."

3. Elder Stadler says: "While I was under conviction, Elder Campbell came to Bush Arbor church and asked for money to print the Bible in other tongues; and I thought my day of grace was gone, and that there was no mercy for me, and if one dollar would pay for printing one Bible, some one might read it, and it might stop them before it was too late."

4. Elder Stadler "went to every church" in the bounds of the County Line Association, in order to get them to go against missions, etc.—See Brother Teague's letter, in the Biblical Recorder of February 3, 1859.

While Elder Stadler was *under conviction* and thought his own day of grace was gone, he paid *one dollar* to the *Bible Society!* Soon after his *conversion* and *baptism* he paid *fifiy cents, for Home Missions,* to Elder R. T. Daniel, *agent!*

Some years after this, he changes his position and opposes these institutions, and goes from church to church to induce them to change also! And yet, he now claims that he is "a Primitive Baptist!"

When was Elder Stadler a Primitive Baptist—when he *gave his money* to Home Missions, or afterward, when he *changed* and opposed missions? Elder Stadler and his anti-mission brethren are evidently the seceding or *New Baptists.*

While Elder Stadler and others were *changing* and getting up divisions about missions, the Regular or Missionary Baptists went regularly on in support of missions, consequently they are the true "Primitive Baptists."

It is a falsification of history, and injustice to the Regular or Missionary Baptists, whenever the Anti-mission Baptists are called the "Old Side" or the "Primitive Baptists."

The Baltimore Baptist Association, so famous for its anti-missionary character since 1836, was, previous to that date, a missionary Association.

* * * * In their minutes for 1811 may be found the following resolution:

"*Resolved,* That this Association recommend the following plan to the churches in our connection, viz: that each church establish a mite society, each member to pay one cent a week," etc.

In 1814, the following record is on their minutes:

"Received a corresponding letter from Bro. Rice, one of *our* missionary brethren, on the subject of encouraging missionary societies," etc.

In their minutes for 1816, in their circular letter, they say: "The many revivals of religion which are witnessed in various parts of the country—the multiplication of Bible societies; missionary societies, and Sunday schools, both in our own and foreign countries, are viewed by us as strong indications of the near approach of that day when the knowledge of the Lord shall cover the earth," etc.

Bro. Spencer H. Cone was appointed to preach a missionary sermon at our next Association.

At this meeting (1816) the Association constituted itself into a "Board of Directors" on "Domestic Missions," and earnestly recommended the churches to "use every exertion to collect sums to advance the Redeemer's kingdom, and to transmit to the Board."

Again: "The standing clerk was instructed to supply the corresponding secretary of the Baptist Board of Foreign Missions with a copy of our minutes annually."

In 1817, "a committee was appointed for Domestic Missionary Affairs," and Brethren O. B. Brown, *James Osborne* and Spencer H. Cone were appointed as Home Missionaries.

Brother Luther Rice presented himself as the messenger of the Baptist Board for Foreign Missions, and was *cordially received* (in 1817).

Elder James Osborne, who afterward became a disturber of the churches and a leader in the anti-mission ranks, was present and "cordially received" Brother Rice, and was afterward appointed a Home Missionary!

In 1818, the minutes say: "The Fourth Annual Report accompanied by a letter from the secretary of the Baptist Board for Foreign Missions, was read; the joyful contents of which could not fail to give delight," etc.

In their minutes for 1818, they call themselves, as the Missionary Baptists now do, "the Regular Baptists;" the name "Old School," or "Primitive Baptists," had not then been invented.

In 1827, the Association passed the following preamble and resolution:

"*Whereas,* Intelligence has been received of the death of our much esteemed sister, Ann H. Judson, for some time past a missionary in Burmah; therefore,

"*Resolved,* That while we deeply regret this afflicting providence, we consider it as loudly calling upon our brethren to be more interested in the prosperity of that mission, in which *our* deceased sister was engaged."

It was not until 1836 that this Association took an anti-missionary position. At its session for this year, convened at the Black Rock M. H., it declared non-fellowship with missionary operations as follows, by a vote of sixteen to nine:

"*Whereas,* A number of churches of this Association have departed from the practice of the same by following cunningly devised fables, uniting with, and encouraging others to unite in worldly societies, to the great grief of other churches of this body, etc.; therefore,

"*Resolved,* That this Association can not hold fellowship with such churches," etc.

We have shown that this body, for a number of years, was in favor of, and encouraged what it in 1836 calls "cunningly devised fables," and "worldly societies." Consequently before this non-fellowship preamble and resolution they were Regular Baptists, engaged in benevolent efforts, but after this they, by changing their principles, became New Baptists. They had once practiced the things they now condemn. The

great body of the Baptists of the United States went on as they had done before. The anti-mission party, calling themselves the "Primitive Baptists," are but a small portion of the denomination, and yet it has been said that the Regular or Missionary Baptists have seceded from the Primitive Baptists! Who ever heard before of a body of at least four-fifths seceding from one-fifth?

There never was an organized body of Baptists in existence that *opposed* missions until since the beginning of the present century (1800); perhaps not further back than 1820 or '25, and very few until about 1830.

The English Baptists, the Philadelphia Association, the Sandy Creek Baptist Association, the Charleston, and many others, have never been connected, either in principle or practice, with the Anti-mission movement. As long ago as 1689 the English Baptists organized a benevolent society to raise a public fund for the following purposes:

1. "To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.

2. "To send ministers that are ordained, or at least solemnly called to preach, both in the city (London) and country, where the gospel hath or hath not been preached, and to visit the churches.

3. "To assist those members that are found in any of the aforesaid churches, that are disposed for study, having inviting gifts, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages—Latin, Greek and Hebrew, etc."

* * * * The time is no doubt coming when we shall all again be one body, having one fold and one shepherd, working together in the glorious cause of Christ.

We have now fully shown that the Regular or Missionary Baptists have not seceded from the Anti-mission Baptists.

ROANOKE BAPTIST ASSOCIATION—VIRGINIA.

This Association held its centennial session August, 1889. Elder Geo. B. Eager, in giving a retrospect of its history, quotes Elder Elias Dodson, who abounded in historical reminiscence: "The Missionaries and not the Anti-Missionaries are the Old Baptists. The great principles which the old Baptists advocated, the Anti-Missionaries do not fellowship. They split on Missions and Education. Look at history. In 1644 the Baptists in Wales had two missionaries. The Philadelphia Association, the first in America, was composed in part of Welsh Baptists. Over one hundred years ago this body sent out two missionaries to North Carolina, Vanhorn and Miller. (And Gano, too.) The English Baptists that met in 1689 fostered missions; and, according to Howell's History of Virginia Baptists, helped to send preachers into Virginia. In 1792 England formed a missionary society to send the Gospel to India. In 1814 the American Baptist Missionary Society was formed to send the Gospel to Burmah. In 1817 Elder James Osborne, leader of the Anti-Missionaries in after years was appointed a *missionary of the Baltimore Association.* They call us Fullerites. Baptists were engaged in missions and Education many years before Fuller was born. Elder John Stadler, the leader of the Anti-Missionaries in several counties of North Carolina, was born in Granville in 1792. In 1789, three years before he was born, these old Baptists of Virginia and North Carolina resolved to erect a seminary to educate preachers and manifested a missionary spirit. No, the Anti-Missionaries are not the Old Baptists, as James Osborne is their father and leader. They are the New Baptists. They began in the Kehukee Association in 1827; in the Mayo Association in 1831; in the County Line Association in 1832, and in the Staunton River Association in 1839, all refusing to fellowship the missions and education of the *Old Baptists.*"

CONCLUSION.

Reflections on the Split.

Since having gone over the ground discussing the split, and the men engaged in it and the causes which led up to it, noting the points differentiating the Anti-mission Baptists from the Baptists who lived prior to the split, it is thought to be worth while to make some reflections on the foregoing.

It is well to keep history straight as we go along and take nothing for granted just because somebody may see proper to lay claim to it. No history can lay claim to public confidence that does not faithfully record the transactions of events just as they occurred.

We have seen that, prior to the split, there never was any organized dissent by Baptists to the work of missions, Sunday (Bible) schools, societies for the distribution of religious literature, (Bibles and tracts) till it was worked up. Before 1827 the Baptist brotherhood was almost a unit on all the methods of work then in operation to forward Christ's kingdom on earth. But a few men began to develop signs of discontent. A little spark was kindled, the little flame was fanned, and in the shortest time imaginable, there was misunderstanding and confusion, where so shortly before peace and brotherly love reigned supreme. All this resulted in the disruption of some churches and of some Associations. But dividing Baptist forces and Baptist strength was not all, for in addition to this loss, they had to meet deadly opposition to all they had hitherto attempted to do, and which meant so much for truth.

But there is not that intense bitterness that once prevailed. Many of the Anti-mission Baptists are becoming more conservative and less inclined to be unreasonably critical. One of their preachers said, a few years ago, "We have made a mistake in opposing Sunday schools; our young people are

going from us." Others say, "I do not object to Sunday schools if you will take the Bible and leave off the helps, they are man's work." Is the Lord pleased or displeased with the study of his word in Sunday schools? Seventy-five to eighty-five per cent of the additions to our churches as noted elsewhere, coming from the Sunday school seems to answer the question in no uncertain sound.

The publication of multiplied thousands of Bibles, Testaments and tracts, in almost every tongue and the vast numbers of men and women in every clime turning from sin to serve the living God, is convincing testimony that God is richly blessing every agency to bring men to Christ.

But as the strongest objection prevails against mission work, this subject will be considered more at length. Let us not forget that all these agencies are only a means to an end—that of carrying out the command of Christ. His command is to "go into all the world and preach the gospel to every creature." The command to "go" is emphatic, yet without detail, the Master leaving it to the common sense of His people as to how they may best carry out this command.

Has the Lord given this work special recognition? He taught American Baptists a great lesson—one of such significance as to be a perpetual inspiration down to the end of time. The movement in England was begun as early as possible after the Reformation. They talked, they prayed, they gave money. This work was organized there soon after 1790. This movement was destined to influence American Baptists. They were already moving, but their work was *home* mission work, without any general organization. They, as yet, had no foreign missionary in the field. But the agitation begun in England by Cary and Fuller and their coadjutors, the news of which had reached our shores, had set American Baptists thinking of their duty and responsibility to the heathen world. Our people had begun to feel the throb of mission life beyond the sea.

Two young men in New England, neither of whom were Baptists—Adoniram Judson and Luther Rice—were moved to go and preach the gospel to the heathen. After all necessary preparation, arrangements were made for them to sail. Now they are out at sea on their long and tedious voyage, though on different vessels. While on the way, neither knowing the mind of the other, knowing that soon they would have to face the Baptist missionaries then on the field in regard to New Testament baptism, they began a careful, candid study of the subject of baptism from the Bible standpoint, so as to be ready to meet them after their arrival. The result was, that when they had reached their destination they were both Baptists in faith and soon sought baptism at the hands of the Baptist missionaries.

Was this only a coincidence? Does it not look much more like a providence in which God in a mysterious way was going to overrule all for His glory and the encouragement of American Baptists to do foreign mission work? One of these men remained on the field, the other returned to America to stir the Christian heart on the subject of foreign mission work.

Must the Congregationalists who, in union with the State, had driven Roger Williams out into a dreary wilderness to face death during the severity of a New England winter because of his espousal of the cause of soul-liberty and rejection of the State church; must the people who so unmercifully whipped Obadiah Holmes, a Baptist pastor, because he visited an aged and infirm member of his church, ministering to him in spiritual things in his own house; must the people who made the temporal side of Baptist life almost unbearable; were these the people who should afterward raise up, educate and otherwise fully equip for their life-work the first foreign missionaries of American Baptists? It would seem so. But why not? If the Egyptians who regarded God's chosen people as only fit subjects for Egyptian serfdom, must educate

Moses in all the learning and wisdom of that people, in order that he might, under God, lead his people out of Egyptian bondage; and if the wicked Jews who so hated and despised the lowly Nazarene, so as to crucify him and persecute his faithful followers, must bring up Saul of Tarsus so that he might fill any position in the realm of Jewish life, though (unknown to them) a chosen vessel to bear the Redeemer's name before the Gentiles; then why not the Congregationalists educate and fully prepare the first American Baptist foreign missionaries?

This mysterious providence doubtless was intended of God as unmistakable evidence of His will that we engage in the work.

The American Board of Missions was organized and the great work was moving on smoothly—not one word of complaint now, too much interested to complain.

It is to be hoped, it is devoutly wished that all Baptists might see "eye to eye" in all these things, drop former differences and come together on the plain teaching of God's word.

THE END.

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